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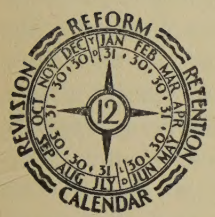

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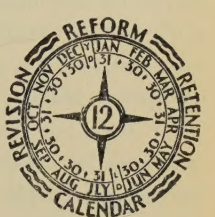

VOL. V MARCH, 1935 No. 1

SYMPOSIUM OF OPINION

Extracts from Letters Regarding the Action of the Episcopal General Convention in Endorsing Calendar Reform

Under the forceful leadership of Bishop Manning, the Episcopal General Convention in October passed a comprehensive resolution in favor of calendar reform and the stabilization of Easter, approving specifically the type of calendar revision known as The World Calendar. Since that time, many letters have been received by the Bishop regarding the action of the church. The extracts given below will indicate the general tone of this correspondence.

"THE suggested calendar reform appeals to me," writes George F. Baker, chairman of the First National Bank of New York. "I have consulted with others whose confidence I have, with the idea of finding how the proposed calendar would appeal to people running a business. The reaction I get is that the proposal seems to be a real improvement over the present calendar, that there is apparently no disadvantage to business in its adoption, that on the contrary it would seem advantageous to business to have all quarterly periods end on a Saturday."

"The matter of The World Calendar seems to me the best presentation of the subject that I have read; I can see good reasons why a fixed and exact year, in which the same day of the month is the same day of the week, would be a good thing," declares General James G. Harbord, chairman of the Radio Corporation of America. "Calendar reform would be of advantage and have favorable results," says James Speyer, the banker.

"I have read the resolution with much interest and feel that the points made are sound and the action contemplated constructive," states Lammot duPont, president of E. I. duPont de Nemours and Company. "Under the leadership of the churches this study has made greater progress than I had expected," says Gerard Swope, president of General Electric.

"I certainly would highly approve, and would do my best to help," writes William Randolph Hearst. "I am entirely in sympathy with a reform of the calendar, and should think the United States might properly call an international convention," suggests George Foster Peabody, the banker. "The question is one which can be disposed of only by international action," writes Andrew W. Mellon, ex-Secretary of the Treasury.

"This movement, I judge, will meet practically unanimous endorsement, nationally and internationally," declares Arthur Williams, former vice-president of the New York Edison Company. "Calling of an international convention for consideration of the problem would appear to be in order," suggests A. P. Giannini, chairman of the Bank of America, San Francisco.

"I do not know of any objections to the proposed reform, and while my acquaintance is necessarily somewhat superficial, such limited examination as I have been able to give it indicates that the plan you are advocating is practical and desirable," writes Myron C. Taylor, chairman of the United States Steel Corporation.

"I see no reason why efforts should not be made to have the United States call an international convention to consider the matter at an early date, as it is one that would be very useful and should be encouraged," says Leonor F. Loree, president of the Delaware and Hudson Railroad. "The proposal impresses me personally very much more favorably than that for a 13-month year," comments H. W. Prentis, Jr., president of the Armstrong Cork Co. "I hope you may be successful," declares Colonel E. M. House.

"I am deeply interested in the movement," writes Mary E. Woolley, president of Mount Holyoke College. "I am in favor of reforming the calendar as proposed," says Dr. Frederick B. Robinson, president of the College of the City of New York. "I have long felt that some form of stabilization of the calendar would be of advantage," declares Chancellor Harry W. Chase of New York University. "I am very much in favor," writes Dean H. E. Hawkes of Columbia. "The only form of revised calendar that has the slightest chance of adoption is the 12-month World Calendar," says Professor Edward V. Huntington of Harvard. " I see no reason why we should not take the initiative in calling an international convention to consider this matter at an early date," declares Professor Edward R. A. Seligman of Columbia. "I am much in favor of such a program," writes Grace Abbott, from the University of Chicago.

"I am very much in sympathy with the movement," writes Mabel

Walker Willebrandt, "I heartily approve," says Dr. S. Parkes Cadman. "The resolution meets with my approval, 100 per cent," declares Lowell Thomas. "I am in sympathy with the declared program of the Protestant Episcopal Church," writes Ellery Sedgwick, editor of the Atlantic Monthly.

"For the railroad industry reform of the calendar would have marked advantages," suggests Joseph B. Eastman, federal coordinator of Transportation. "I am fully in accord with the resolution," writes Isador Lubin, U. S. Commissioner of Labor Statistics. "I am heartily in favor of international action on revision of the calendar," says Dr. Arthur E. Morgan, chairman of the Tennessee Valley Authority. "In my opinion, you and the others progressing this matter are performing a constructive service," declares J. S. Crutchfield of the American Fruit Growers. "I feel very definitely that the United States could well assume responsibility for sponsoring an international convention to consider the matter," writes Robert Fechner, Director of Emergency Conservation Work, Washington. "I am entirely in favor of your plan; while a change might cause a little confusion for a year or two, the convenience of it would soon offset any trouble the change might produce," says Lyman Carrier, chief agronomist of the Soil Erosion Service.

"We were very much interested to learn of this action, also that the survey conducted by the Federal Council of Churches indicates increasing support on this reform from other churches," says a joint letter from Winfield W. Reifler, chairman, and Morris A. Copeland, Executive Secretary of the government's Central Statistical Board, which adds: "In view of the desirability of stabilizing the date of Easter and regularizing the calendar, it seems to us very unfortunate that there are in this country two separate proposals having active support. We suggest therefore that a definite effort be made to get these two groups together."

"I see no possible objection to the suggested change and a good many advantages," declares President James R. Angell of Yale. "I am fully in accord with the project," says Francis Walton, editor of the New Outlook. "I think that everything is to be commended which ties the world together in a common interest; I should be happy to aid in your undertaking," states Jane Addams.

One of the most comprehensive and interesting letters comes from Mary Roberts Rinehart. "I was on Mr. George Eastman's committee for the reform of the calendar," she writes. "Since his death the matter has apparently lain in complete abeyance. As a matter of fact, the 13-month year was so drastic that it found little or no general support. Stabilization of Easter would be a very excellent thing; also the division of the year which would equalize the quarters would be highly advantageous. If the subject is taken up by the League of Nations and supported by the Vatican, it might become a very important world movement. Important, of course,

it is under any circumstances. Personally I can see no possible objection to the plan, and can only hope that it will be successfully carried through."

SENATORS AND CONGRESSMEN

Calendar reform will not come up for consideration in the present Congress, because the next international convention on the subject is not to be held until 1936 and no definite Congressional action is expected until some international agreement has been reached as to procedure. Nevertheless the subject is a prominent one in the minds of many statesmen and public leaders, and a great deal of study and influential support is being marshalled for the revision of the calendar at no later date than January 1, 1939.

"I am favorable to this proposal and would like to see a move made in that direction," says Senator Arthur Capper of Kansas. "The suggestion that you make would meet with my entire approval," writes Senator Reed of Pennsylvania. "Personally I approve of your suggestion," says Senator Goldsborough of Maryland. "I feel very favorable to the suggestion," declares Senator Bulkley of Ohio. "I will be very glad to approach the matter sympathetically when it comes up," writes Senator Couzens of Michigan.

"It is to the interest of the world that it should have a perpetual calendar, and I think the one you propose is satisfactory; I am in favor of your scheme and would like to know if you would like me to do anything about it, and if so, what?" asks Senator Kean of New Jersey.

"I favor a change in the calendar in harmony with the resolution," says Senator Thompson of Nebraska. "I approve of the United States calling an international convention to consider this proposal, and any other step that will aid in making The World Calendar internationally effective," states Senator Overton of Louisiana. "The proposition of The World Calendar Association is an interesting one and undoubtedly has many advantages," says Senator Hale of Maine.

"The attitude of the Episcopal Church and other religious bodies makes the problem of consequence," writes Senator White of Maine. "I favor calendar reform and am not opposed to our country taking the lead," declares Senator Thomas of Utah.

"The proposal is very interesting," says Senator Frederick Steiwer of Oregon. "The calling of an international convention would meet with my entire approval," states Senator N. L. Bachman of Tennessee. "This matter will have my earnest consideration," writes Senator Gerald P. Nye of North Dakota.

"I have long been an advocate of the 12-month plan of calendar reform, and shall do all I can to promote its adoption," said the late Congressman Anthony J. Griffin of New York. "I have been interested for a long time; I am a member of the Roman Catholic Church and many of our publica-

tions have carried articles on this subject, so I do not approach it as an entire stranger," writes Congressman D. J. Driscoll of Pennsylvania.

"I must confess I have never given any close study to the question, but a reading of the resolution appeals to me at first flush rather strongly," suggests Congressman James W. Wadsworth of New York. "I am greatly interested in the principle of a stabilized calendar," says Congressman Finly H. Gray of Indiana. "Undoubtedly there are many arguments in favor of it and very few in opposition," says Congressman G. W. Edmonds of Pennsylvania, who has made a careful study of the whole matter, and definitely favors the 12-month plan as contrasted to the 13-month proposal, stating as regards the latter: "If such a radical change as a 13 month year were to be adopted, it would add to the confusion of the present day to such an extent that it would be most inadvisable even to consider it."

"All the principal creeds of America and of the world will endorse your views: the reform would eliminate confusion not only in liturgical matters, but also in lay business," declares Congressman Leo Kocialkowski of Illinois. "The suggestion meets with my approval," says Congressman Colgate W. Darden, Jr., of Virginia. "It looks very reasonable to me," writes Congressman Paul R. Greever of Wyoming.

"I am in sympathy with the plan approved by the General Convention, and it is my personal opinion that this plan has a better prospect of approval than the proposed 13-month calendar," states Congressman Francis B. Condon of Rhode Island. "I will be glad to lend my cooperation in this matter," says Congressman Rabaut of Michigan. "I will very gladly support a measure to that effect," declares Congressman Gassaway of Oklahoma. "When the matter comes before the House, I will be happy to support it," says Congressman Leonard W. Schultz of Illinois. "I am heartily in favor of calendar reform," declares Congressman John B. Hollister of Ohio.

"I can see no reason why anyone should hesitate to support such a progressive move," writes Congressman Matthew A. Dunn of Pennsylvania. "I would be heartily in favor of such action," says Congressman Elmer E. Studley of New York. "Calling of an international convention strikes me as a good method of approach to the program," suggests Congressman Gillette of Iowa. "The suggestion to hold an international convention is good, I believe," echoes Congressman Charles N. Crosby of Pennsylvania. "I hope the reform may be accomplished," writes Congressman Schuyler Merritt of Connecticut.

"I will be glad to render such assistance as is possible: as a one-time merchant I may add that such a change as you advocate would be of tremendous benefit to the retail business," writes Congressman Clark W. Thompson of Texas. "A universal plan initiated at an international convention should prove effective," says Congressman James M. Mead of New

York. "As far as I can see, there is every reason for revision and practically no reasons for objecting," writes Congressman Byron N. Scott of California.

"I am in favor of calling an international convention to consider the matter," suggests Congressman Will Rogers of Oklahoma. "Ever since this question came up for discussion some years ago, I have felt that the proposed changes would be a great improvement, and I hope to see them adopted," writes Congressman Alfred F. Beiter of New York. "It does appear that your plan for calendar revision is one that would be of value," says Congressman D. Lane Powers of New Jersey. "Calendar reform is well worthy the friendly attention of those unselfishly interested in progressive betterment," writes Congressman Clarence F. Lea of California.

"Any proposal with the support this one has is, I am sure, meritorious," says Congressman Samuel F. Hobbs of Alabama. "An international convention, initiated by our own country, seems to me a very commonsense way of uniting upon some universal plan of calendar reform," writes Congressman Donald C. Dobbins of Illinois. "I am very much interested," declares Congressman J. Hardin Peterson of Florida. "I shall be very glad to do what I can to cooperate with you," suggests Congressman Andrew Edmiston of West Virginia.

"I do not know of any reason why the resolution which was passed by your House of Bishops and the House of Deputies should not be passed by Congress," writes Congressman Charles D. Millard of New York. "The United States could be the prime mover in this," says Congressman Thomas O'Malley of Wisconsin. "This proposal appears to me a very good one," declares Congressman E. W. Patterson of Kansas. "I have been a disciple of calendar reform for several years," writes Congressman C. W. Henney of Wisconsin. "I am in favor of the calendar reform suggested," states Congressional Delegate Anthony J. Dimond of Alaska. "I presume Congress could place its influence in support of the matter," suggests Congressman James A. Meeks of Illinois.

Governors of several states show an equal enthusiasm in approving the action of the convention. "Am heartily in favor of this project and will gladly do anything I can to help," writes Governor Pinchot of Pennsylvania. "The subject naturally interests me," says Governor Ritchie of Maryland. "Shall be glad to cooperate," declares former Governor Moore of New Jersey, now a U. S. Senator. "I can think of no serious objection to the revised calendar," says Governor Buck of Delaware.

"I approve of an international convention to take action on the matter," suggests Governor Cross of Connecticut. "Am much interested in the resolution passed by your General Convention in favor of Easter stabilization and reform of the calendar: both suggestions would seem to be sensible," states Governor Ely of Massachusetts. "Calendar reform has

been the subject of earnest discussion for years," says Governor Horner of Illinois, "and is now ripe for action."

"I am heartily in favor of the proposed World Calendar," writes Governor McNutt of Indiana. "I am in sympathy with the proposal outlined in the resolution and shall favor any plan whereby the aims indicated by the General Convention may be carried out," says Governor Herring of Iowa.

"Will be pleased to do what I can in this connection," volunteers Governor Sholtz of Florida. "I agree with you on this proposition," declares Governor Murray of Oklahoma. "In regard to the world-wide movement for calendar reform," says Governor Allred of Texas, "I feel that the 12-month proposal would require a minimum of readjustment, in marked contrast to the 13-month plan. I shall be glad to cooperate."

"Let me say I am heartily in favor of the revision of the calendar and I wish the undertaking success," writes Paul M. Pearson, Governor of the Virgin Islands.

EDITORIAL COMMENT

New York Times: "The General Convention, in adopting a resolution looking first of all to the stabilization of Easter, gave its support also to a reformed calendar of 12 months with equal quarters. The proposed fixation of the Easter date has a religious meaning in that it will have an effect in unifying and stabilizing the church calendars of all the great communions, both Catholic and Protestant, both Western and Eastern. . . . The convention pronounced in favor of such revision of our civil calendar as to keep our division of the year into 12 months and at the same time to make the quarters of equal length. . . . The preamble of the resolution recites the fact that studies and inquiries have revealed an overwhelming proportion of churches openly in support both of the stabilization of Easter, now set for April 8, and the reform of the calendar. It is a fit time to begin a stabilized calendar as the world rises out of its despair, and it would be profitable to mankind to set apart at least one day a year as a 'world day.'"

St. Paul Pioneer-Press: "The calendar reform movement received much encouragement from the action of the recent Episcopal General Convention. The resolution approves the stabilization of Easter and the adoption of a revised 12-month calendar. This is the so-called World Calendar. . . . Action of the American churches was influenced by the endorsement of the Universal Church Council in Denmark last August. The next step is the approval of the secular world, and Bishop Manning is of the opinion that 'the unified support of the churches will make the task of international legislation easier.' There is no doubt that these recent developments are going to make people take the idea of calendar reform more seriously."

Des Moines Register: "While the subject of calendar reform has been overshadowed by the press of more urgent international matters, its recognition at the Episcopal convention is evidence that the demand for calendar revision persists. Not only was the question discussed by the delegates, but the convention overwhelmingly endorsed the stabilization of Easter and the new calendar of equal quarters. Coupled with the unanimous adoption of a similar proposal recently by the Universal Christian Council, composed of churches the world over, the Episcopal action marks a very definite alignment of Christian churches with the calendar reform movement. And the principal opposition to change has originated, or at least has been assumed to lie, in the religious groups. . . . These evidences of churchly approval will probably give courage to the League committee whenever the subject is reviewed at Geneva—and its revival is very likely in the face of such general interest. . . . One reason the equal-quarter plan is apt to prevail over the 13-month proposal is that it would not disrupt the schedule of religious holidays in the various churches."

Fairmont (W. Va.) Times: "The Episcopal church has passed a vigorous resolution endorsing The World Calendar and Easter stabilization. The importance of this action, not only in this country but throughout the world, cannot be overestimated, as it clearly points the way to other great church bodies and indicates that calendar reform will have a united Christendom back of it. . . . To the ordinary individual, perhaps calendar reform has seemed something abstract and beyond him. Actually it is something that affects him directly. However, we do not expect the public to do much for or against calendar reform. It will be the leaders of the church and the leaders of business who will negotiate the reform. Certainly our present calendar is awkward. It is unwieldy and confusing. It is not the real servant that it should be. . . . We are happy that there is at least one organization striving to bring about calendar reform."

Wooster (O.) Record: "Calendar reform gained an important convert when the Episcopal Church adopted a resolution in its favor. Advantages of a balanced calendar are obvious. The fact is there are no fundamental objections, only a mass of resistance consisting of nine parts indifference and one part miscellaneous reservations of secondary importance. Every year would be the same. One wonders how so completely logical an advance can be stopped."

Indianapolis Star: "The movement to reform and stabilize the calendar is stirring to renewed activity through action of the General Convention of the Episcopal Church. In adopting a resolution designed primarily to stabilize Easter, the convention lent its support to a reformed calendar of 12 months with equal quarters. This marks the formal entry of American churches into the worldwide campaign for a revision of the Gregorian calendar. The action was taken only after mature deliberation, since a detailed questionnaire had been submitted to the delegates well in advance of the session. . . . The reform recommended by the Episcopal delegates differs from various proposals to create a calendar of 13 months. The convention favored retention of a 12-month schedule. Arguments for this type of revision emphasized that the even quarters would conform with the seasons, that the proposed changes would require a minimum of readjustment, without increase of expenses for business or consumer, and that they would stabilize both religious and secular holidays. Calendar reform is being studied by the League of Nations, which reports sentiment throughout the world growing in favor of a readjustment."

Norfolk Ledger Dispatch: "The worldwide campaign for revision of the calendar has been given impetus by the resolution adopted by the Episcopal General Convention favoring comprehensive calendar reform. This formal entry of American churches into a movement which has been approved in principle by churches in many countries abroad is looked upon as most important. . . . To the study now being given by the League of Nations into general calendar reform the Episcopal convention gives its thorough endorsement, while emphasizing the need for stabilization of Easter. . . . A tremendous legislative process would have to be followed before the calendar change could be accomplished, but the League of Nations has machinery that could devise a cooperative plan for its universal adoption. It may be that the adoption of a reformed calendar may be one of the important steps that will lead the world to a brighter day."

Providence Journal: "At the recent Episcopal General Convention a comprehensive resolution in favor of calendar reform and the stabilization of Easter was adopted. . . . It is a matter of interest and great importance that the calendar plan which has been given this ecclesiastical indorsement is that of the uniform twelve-month year, the calendar sponsored by The World Calendar Association. Business and financial sentiment, as well as church feeling, has been sounded out extensively in various European countries and on this continent, and this plan is favored by approximately a three-to-one majority everywhere."

Atlanta Constitution: "Another indorsement for the so-called World Calendar, one of the many plans suggested for the reform of the present calendar, comes in the passage by the recent Episcopal general convention of resolutions pledging the support of the church. . . . The increasing support being given the movement assures that in time the antiquated and inefficient Gregorian calendar will give place to a calendar more in keeping with the requirements of modern conditions."

EDUCATIONAL VIEWPOINTS

By FRANK C. BROWN

District Superintendent of Schools, Westfield, N. Y.

THERE is perhaps no single class of persons in America which is more persistently plagued with the irregularities of the calendar than those who are connected with our schools and colleges. The annual making-up of a school calendar is an enterprise fraught with all sorts of difficulties and pitfalls, complicated with the eccentric incidence of holidays and the impossibility of making Christmas and Easter vacations fall efficiently into the school year. No two educational authorities ever quite agree upon the final solution of this problem, and the result is that there are many different patterns of school calendar being used simultaneously. From this, it ensues that it is difficult to make comparisons, to arrange meetings of teachers from different institutions or sections, to cooperate in observances, etc.

I happen to have in front of me, as I write, the annual school calendar for 1934-35, as made up by the New York State educational authorities for use in the attendance registers of schools throughout the state. Beside it lies the official school calendar made up by one of the county authorities, indicating the exact days on which the schools under their jurisdiction shall be in session. Comparison of the two calendars indicates that one authority shows 23 school days in October, while the other calls for but 22; for November one has 21 school days and the other 19; December has 15 days in one and 13 in the other; January 23 and 22; February 20 and 18; May 23 and 22; June 10 and 15.

With two such varying interpretations of the proper days to hold school, there is small wonder that there is considerable confusion in educational circles. And all this confusion is repeated year after year, for each year the whole business must be done again, de novo.

Perhaps it has seldom occurred to the average teacher that such a state of affairs is remediable. We accept our calendar difficulties with the same frame of mind that we accept the approach of darkness at the day's end,—without thinking whether there is anything to be done about it.

As a matter of fact, teachers should be highly interested in the current proposals for calendar reform, because these proposals would seem to be destined to cure most of the existing difficulties in our school calendars, stabilizing all school dates and rendering them permanent, so that once a satisfactory school calendar is worked out, it can be universally adopted and made to stand, year after year, immutable and invariable.

The main purpose of calendar reform, as I see it, is to remove the

wandering character of the weekdays, so that a given day of the month—e.g., March 1—will always come on the same weekday. For instance, if at the end of 1933 we had agreed that December 31 was not to be Sunday but an extra or "stabilizing" day, so that the year 1934 could commence with Sunday, January 1, we could have used the 1933 calendars for 1934; and if we had done the same thing at the end of 1934 and at the end of each succeeding year we would never have to change the calendar.

This is about all that calendar reform plans to accomplish, and it is a comparatively simple matter, which would cause no trouble to anyone. As for educators, it would result immediately in a similar stabilization of the school calendar. Last year's school calendar would be used for this year and for every succeeding year. School authorities would have an opportunity to get together and agree on the best possible arrangement of terms, vacations and holidays.

Once such an arrangement went into effect, there would be an inevitable tendency to stabilize all holidays on Mondays. Easter would be stabilized on April 8, the date already agreed upon by the great churches as well as by the civil authorities of the Great Powers. Schools would open everywhere on September 5; there would be a long Thanksgiving Day week-end about November 25; the Christmas vacation would begin on December 22 and end on January 2; the Easter vacation would begin on April 6 and end on April 16; school would close on June 8 or June 15.

It is quite astounding what advantages of symmetry and regularity appear in the school year once the suggested changes in the civil calendar are applied to the school calendar. With this new arrangement we should always know on what day of the week and what date of the month our various school appointments and engagements fell. Christmas would always come on Monday, and the other holidays throughout the year could be gradually adjusted to fall so that they would not break into the middle of the week, but would give the welcome break of an extended week-end.

One of the difficulties which educators encounter in dealing with the irregularities of the present calendar is in connection with their annual task of splitting up the school year into two or three equal terms or semesters. Under the New York State laws, a school year must include 190 teaching days. The law specifically provides: "No district shall be entitled to any portion of state school monies unless the school was taught by qualified teachers for not less than 190 days, inclusive of legal holidays that may have occurred during the term of said school and exclusive of Saturdays."

The "monies" which the law mentions are of such importance that no school in New York State can fail to comply fully with the specifications—in fact there are many rural school districts in which the State's contributions to the support of the little country schoolhouse are fully 90 per cent

of the entire cost. If the state aid should be withheld, the tax burden upon the district would be increased ten-fold. Consequently there is a heavy responsibility on the single teacher in that country schoolhouse to interpret without mistake the calendar, which is different every year.

Now, starting with a school year of 190 teaching days, how can this period be split into two or three equal terms? In New York State public schools, the division is into two parts, with the half-way point clearly marked by the dates set by the state authorities for the state-wide "Regents" examinations. In the present school year, for example, these examinations are set for January 21-25, with the end of the school year marked by similar examinations on June 17-21.

Thus, for New York State schools, the year is quite clearly marked. The calendar starts with September 4, the Tuesday after Labor Day. The first "half" of the year ends on January 25, and contains 91 school days. The second "half" ends on June 21 and contains 95 school days. The "half" years are far from equal, and their internal arrangement is quite dissimilar.

Moreover, the length of these half years changes from year to year. Christmas and Easter vacations vary in length from year to year. There is no stability and no permanency.

Last year five legal holidays were allowable towards the 190 days required by the New York State law. This year six are allowable. In some years the number is only three or four.

The matter of holidays is a perpetual nightmare to educators. This year Lincoln's birthday, while a legal holiday in New York State, was not observed by many schools, because it occurred in the middle of the week, and teachers know by experience that a midweek holiday has a certain vitiating effect on both the preceding and following days. One of my teachers has actually worked out a formula for the effect on her pupils of a midweek holiday: taking 100 as the value of a full 5-day week, she figures that a Monday or Friday holiday leaves the week's work at a normal 80. But a midweek holiday, breaking the work into two parts, leaves the week's mark at not more than 60.

A detailed examination of school statistics and programs would doubtless disclose many other advantages of a new calendar from the educational standpoint. However, this article is merely an attempt to introduce the subject and to stimulate study and discussion of it. The present writer does not profess to have gone into it in complete detail. However, such studies as he has been able to make have failed to show any disadvantages, and certainly have convinced him that many and important advantages would undoubtedly accrue to educators from the proposed revision of the calendar along the lines recommended by the League of Nations and advocated in America by The World Calendar Association.

PASSING OF A PIONEER

By Laird W. Archer

Director of the Near East Foundation, Athens, Greece

PROFESSOR DEMETRIUS EGINITIS of Athens, astronomer, statesman and devoted churchman, was the father of the modern movement for revision of the calendar. For more than twenty years before his death last year, he had devoted a large part of his time and energy to the study and advocacy of this cause. He had done more than any other man to bring it into the forum of practical international legislation, and to draw to its support a large and constantly increasing body of influential opinion.

Professor Eginitis was born in Athens on July 10, 1862. He was educated at the University of Athens and the University of Paris, graduating to a position as an astronomer in the Paris Observatory. He was appointed director of the National Observatory of Athens in 1890, reorganizing and expanding its work, and establishing a network of meteorological and seismological stations throughout Greece. Among other activities which he undertook in connection with his scientific work, he was twice Minister of Public Instruction; he reorganized the University of Salonika and founded the famous Academy of Athens; he introduced Standard Time into Greece, established the civil use of the Gregorian calendar, and represented his country and the Eastern Orthodox Church at many scientific congresses. His contributions to science and statecraft had been recognized in the award to him of many academic degrees and honorary decorations, the latter including the French Legion of Honor. His death, after a short illness, occurred on March 14, 1934.

Early in his career, while engaged in astronomical studies, Professor Eginitis was attracted to the history of the calendar, and to the constant efforts which mankind had made, through countless ages, to improve and perfect a system of time measurement that would be balanced, orderly and stable. The evolution of the calendar is a story of a gradual change from the primitive methods of savage tribes to the highly scientific calendar given to the world by Julius Caesar and improved for civil use by Pope Gregory. Professor Eginitis saw that this evolution was still going on—that modern life would soon require further improvements—that the changing conditions in economic and social conditions would force adjustments in the calendar. Increased accuracy and convenience in our system of time-measurement is called for by the speeding-up of communications; the world is smaller today than it was a few centuries ago, because of the invention of telegraph, railroad, radio, airplane and automobile.

In planning an international movement for the adoption of calendar

reform, Professor Eginitis realized the importance of having the support of the world churches. He early persuaded the Ecumenical Patriarchate in Constantinople of the wisdom of active church participation, and accordingly he was himself appointed by the Patriarchate as the official delegate and spokesman of the Eastern Orthodox Church on this subject. In a report which he made to the Patriarch in 1931, and which is published in the official archives of the Church, he said:

"I myself, as the representative of the Church at Constantinople, supported the 12-month equal-quarter plan of calendar revision in the committee of the League of Nations. The opinion of the various churches is that it can be successful, because it involves no question of dogma or canonical principle."

His statement was later supplemented and confirmed in a report prepared by Archbishop Germanos, spokesman in Western Europe for the Patriarchate, who said: "The 12-month equal-quarter plan, which the representative of the Eastern Orthodox Church has supported in many international conferences, seems an entirely logical and effective way of remedying every serious defect of the present calendar. And from the viewpoint of the earnest churchman, it has important implications which go far beyond its merits as an improved civil and business measuring rod. For the calendar has a religious meaning, too, and a revised calendar will inevitably have an effect in unifying and stabilizing the church calendar of all the great communions. The significance of this movement, in its bearing on church unity, has won for it the attention and support of church leaders."

All the important churches of the world have spoken in a more or less complete agreement with the attitude first taken by Professor Eginitis on behalf of the Orthodox Church. The Vatican indicated its sympathy and interest in the movement by officially communicating to the League of Nations its decision that "there is no dogmatic objection to calendar reform." The World Congress of non-Roman churches passed a unanimous resolution urging its member churches in various countries to petition their governments to proceed immediately with whatever international legislation is needed to make the new calendar an actuality.

Thus one sees the churches of the world uniting, perhaps for the first time in history, on the advancement of a particular cause. As the Ecumenical Patriarchate has pointed out, this fact alone, in its bearing on church unity, gives calendar reform high significance to the whole of Christendom. And the chief credit for its progress in church circles is due to the practical vision and pioneer leadership of Professor Eginitis.

Aside from the interest of the churches, calendar reform has made enormous strides in many fields of human activity since it was first proposed by Professor Eginitis to organizations like the International Astronomical Union and the International Chamber of Commerce. Scientific

and learned societies of many kinds have given it their approval. Business organizations throughout the world have worked for it, and the International Chamber of Commerce has passed resolutions at four successive congresses, demanding international action. The League of Nations undertook leadership of the legislative movement for calendar reform more than ten years ago, its activity culminating in 1931 in an international congress at which 44 countries were officially represented, with the Greek delegation under Prof. Eginitis, leading the advocates of a new calendar.

The next stage in the movement, Professor Eginitis believed, would be the formulation of a definite treaty, whereby the new calendar could be put into effect on January 1, 1939. Proposals for a convention to formulate such a treaty are now under consideration in Geneva and will come before the League of Nations during the coming year.

Professor Eginitis's first important activities as a pioneer in the international promotion of calendar reform were undertaken early in the present century. He pointed out, particularly to the international scientific societies, that the calendar is perhaps the most widely used of all systems of weights and measures. It is used by everyone, he said—not only by leaders and learned people, but by even the most obscure individuals. It is used all the time, in all daily activities and arrangements. No important action is undertaken by anyone, no engagement planned, no private or public event recorded, no letter written or received, without consciously or unconsciously using the calendar.

If, then, the calendar plays such an important role in human affairs, there is every reason that it should be as perfect a measure as possible, balanced, orderly and stable. We divide the year into twelve parts, which we call months: why should the length of these months vary all the way from 28 to 31 days? We divide the year into four quarters: why should the length of these quarters vary from 90 days to 92 days? We do not tolerate such variations in our clocks and our systems of measurement: why, then, should we continue to tolerate them in the calendar?

Professor Eginitis went back into the pages of calendar history to find the reasons for these inequalities and inefficiencies. He became one of the world's outstanding authorities on the history of the calendar. He found the origin of our modern calendar in Egypt, more than 6000 years ago. Egyptian astronomers discovered the solar year which embodies the secret of the recurring seasons, and adapted their primitive local systems of time-measurement to it. Knowledge of the regular and orderly recurrence of the seasons was of inestimable value, because it made possible the regulation of man's agricultural activities. It made possible the development of Egypt into a strong and independent nation, ruling a vast empire.

It was the Egyptians, too, who established the division of the year into 12 months. All their months were of precisely 30 days, and they had

no weeks. After 12 months of 30 days each, they added enough extra days at the end of the year to bring its length into exact agreement with the sun's year of 365 or 366 days.

Professor Eginitis delved into the calendars of ancient Greece—and found these a vast and complicated study. For the old Greek city-states were highly individualistic, and their calendars were as varied as their political creeds. There were local calendars, farmer calendars, sailor calendars among many others—all different, so that hundreds of various systems of measurement were in use. However, as time went on, the disadvantages of this disorder became evident, and the Greeks began to use more and more the official Egyptian year with its seasonal and monthly divisions. It was the ancient Greeks who gave to the days the names of planets, mainly because they held the view that every period of time had a heavenly body as its ruler. This belief survives in the names still used in many languages for the weekdays, such as Sun-day, Moon-day, Mars-day, Mercury-day, Jupiter-day, Venus-day, Saturn-day.

The supremacy of the Egyptian calendar held the civilized world for many centuries, until the rise of Rome under Julius Caesar. When Caesar decided to give Rome a new calendar, he called in eminent scientists and told them to see what they could do in the way of perfecting the Egyptian calendar into an even more efficient and accurate method of measuring and recording time for the Roman people. Under the leadership of the great Egyptian astronomer, Sosigenes, the new calendar was formulated. Professor Eginitis, had he lived, might have become a modern Sosigenes.

Caesar's calendar naturally retained the division of the year into quarters and into 12 months. An awkward feature of the Egyptian calendar, however, had been the five or six year-end days which had to be added every year at the conclusion of the 360 days of the twelve 30-day months. Caesar's advisers recommended that these five or six days be evenly distributed through the year, thereby removing the disadvantage of a long stretch of holidays.

Another unscientific feature of the Egyptian calendar was the fact that the extra day of leap year was inserted intermittently, being put in by official dictum whenever the state astronomers directed it, on the basis of their observations of the sun. Caesar decided to reduce this haphazard arrangement to a definite and regularized mathematical rule. So he introduced the "leap-year regulation" which prescribed that an extra leap-year day should be added to the 365-day year every four years, to be placed at the end of February, then regarded as the last month of the year. This, then, was the calendar which has since been known as the "Julian," after its imperial founder. Still the calendar knew no weeks.

It was fully 300 years after Caesar's time that the weekdays came into the calendar, as a result of the advance of Christianity into the world. The

7-day week, with its provision of one religious day of rest, created a new complication in the calendar, for Sosigenes and Julius Caesar had never visualized any such division of time.

It is the 7-day week that is causing many of our present-day difficulties with the calendar. Because the 7-day unit is not exactly divisible into the year, our weekdays shift constantly in their position in the various months, making it impossible to establish accurate comparisons between any given period in one year with the same period in previous years.

The problem of adjusting the weekday sequence was a question that stirred Professor Eginitis's attention and interest. He felt that a new calendar, which would make the weekdays come in a similar order year after year, would be a great boon to the human race. And so when he had found a proposal for calendar reform which met this requirement, he decided to devote his time and energies to its promotion and advancement.

It is hardly necessary to speak lengthily regarding the calendar reform instituted by Pope Gregory XIII in 1582. Its main object was to correct an error in the leap-year rule which Julius Caesar had adopted. The present purpose is to indicate the method by which Professor Eginitis hoped to remedy the anachronisms and inefficiencies of the calendars now in use throughout the world, whether Julian or Gregorian.

The main lesson that he drew from his studies into the history of the calendar was this: that the calendar never has been static, but from the earliest beginnings of man's consciousness of time, it has been a slow growth, an evolutionary affair, in which each change has been made in response to the demands of an expanding civilization. The calendar has progressed as mankind has progressed. There has always been, among men, a natural human urge for the perfection of an adequate system of counting, measuring and recording—whether of money, or linear, or time measures.

Improvements in the calendar which Professor Eginitis regarded as inevitable at this particular period of the world's development were: the correction of the constant changeability of the weekdays, the equalization of the length of quarters and half years, and the establishment of complete comparability between time units, year after year. That these improvements can be made without serious upheaval or inconvenience is evident if one follows the arguments presented by Professor Eginitis at various times during his leadership of the calendar reform movement.

The outstanding innovation in his plan was the setting aside of the 365th day, the last day of the year, as an "extra Saturday," naming it Year-Day or Year-End Day. The use of this device stabilizes the calendar and makes it perpetual—every year the same. The calendar for every year is identical, with the year beginning on Sunday.

The only other change suggested by Professor Eginitis was a slight adjustment in the length of certain months. The first month of each quarter is to have 31 days, the second and third months of each quarter, 30 days each. Thus January has 31 days, as at present; February is lengthened to 30 days and March shortened to 30 days. April will have 31 days; May, 30, and June, 30. July will retain its 31-day length, but August will have 30 days, exactly the same as September. October will have 31 days, while November and December will be 30 days each. By this method, the 364-day year is divisible into equal halves and equal quarters, instead of the awkward situation which now exists, whereby the half years are 181 and 184 days respectively, while the quarters vary in length from 90 to 92 days. Under the calendar revision proposed by Professor Eginitis, the quarter divisions of the year always contain exactly 13 weeks, exactly 91 days, exactly three months.

CHILE'S OFFICIAL ACTION

By Alejandro Serani

Minister of Labor

THIS Ministry has carefully studied the project of the perpetual calendar advocated by The World Calendar Association of New York, and by the former Director of the Chilean National Astronomical Observatory, Dr. Ismael Gajardo Reyes, President of the Latin American Association for Calendar Reform.

This Ministry finds such a project very advantageous, as it involves relatively few changes in comparison with the Gregorian Calendar, at present in use by all civilized nations. The project proposes that every year shall begin on Sunday; the days of the week to fall every year on the same dates; the Easter date, which has at present an oscillation of 35 days, to fall on a fixed date, thus rendering the other religious holidays also immovable; every month to have 26 working days; the quarters and semesters to have the same duration, each quarter beginning on Sunday and ending on Saturday. These reforms are made with so slight a change that the transition from the present calendar to the new one will be almost unnoticeable.

This Ministry finds this reform of such manifest convenience, both for commercial life and business, as well as for the welfare of the working class, that it represents an advantage of great benefit to all nations, such as has been the case in the past with the adoption of the decimal system, standard time and daylight saving, or any other improvement in the systems of weights and measures, international exchanges, etc.

In consideration of all these facts, this Department has the honor to request the Ministry of Foreign Relations to recommend this project to the consideration of the League of Nations, issuing instructions for the Chilean Delegation in Geneva to favor this project before the League.

DISCUSSION OF LEAP WEEK

By P. W. Wilson

Formerly Member of British House of Commons

AT the Dayton Conference of the Federal Council of Churches, held in December, there was a valuable and instructive discussion of what is meant by calendar reform. By an important decision, the Federal Council accepted the principles of The World Calendar, and the occasion was a subject of comment in the press. Whereupon a number of distinguished Rabbis of the Jewish Community sought an opportunity of stating their position. In response to their request, an invitation was given them to appear before representatives of the Federal Council in New York City.

The tone and temper of the discussion was a welcome contrast to what, a few years ago, was the attitude of some calendar reformers towards the opposition of Seventh Day Adventists, certain Jewish and other minorities. It was with the utmost respect and sympathy that agelong beliefs, observances and susceptibilities were taken into careful consideration.

A problem has to be solved and it is well that the problem be clearly understood. The purpose of what follows is not controversy but a friendly and cooperative approach to what, after all, is a situation in which there is a common interest.

For thousands of years, the Jewish community throughout the world has been honorably associated with the calendar. It is to the Jew that mankind owes the Sabbath—that merciful provision of one day rest in seven which has become an industrial right as well as a spiritual and cultural privilege. Nor would it be easy to mention any contribution to health, to sanity, to happiness more beneficent for people of all races and religions than the Holy Day in every week. Any attempt to eliminate the Holy Day, whether of the Jew, the Christian or the Moslem, from any week anywhere, will be resisted by all who have ever advocated The World Calendar. As a trustee of the Rest Day for Man, universal and never to be interrupted, the Jewish community deserves the unshaken support of all reasonable and responsible people.

The Jewish community is also a factor of importance in the promotion of international brotherhood and, within the range of its influence, this community stands for peace. Of that inter-racial and inter-religious solidarity—the ability of man, despite all dissensions, to work out a destiny that shall be of common advantage to all mankind—calendar reform is an expression, and it may prove to be a very significant expression.

The inclusion of trusted Jewish leaders within the developing comrade-

ship of calendar reform is thus a consummation devoutly to be wished, and three questions arise. First, what is agreed? Secondly, what differences await discussion? Thirdly, what is the larger issue involved?

Over what would be the perfect calendar, there is no debate. Everybody is of but one opinion that, according to logic, there should be one calendar for this planet, in which every year, every quarter, every month, every week, every hour, every minute and every second, respectively would be of uniform length. Indeed, zealous exponents of the decimal system might be tempted to add that all these divisions and subdivisions of time should be related to one another by multiples of ten so that everybody would be able to count the clock on his fingers!

The Hebrew Scriptures have taught us, however, that we have to live in the universe which God created, that God is above all systems and sovereign over all uniformities. It is not He Who fits into our scheme. It is we who have to fit into His scheme, and the Calendar is an adjustment of time, as we understand time, to His arrangement of the sun in the heavens and the stars in their courses.

That adjustment is, even today, far from perfect, and in his dealings with the Eternal, the spirit of man will not rest satisfied until perfection, so far as he can conceive of it, swallows up imperfection, nor is there anything in Hebrew annals that tolerates an ideal less exalted than this. The Scriptures—Law and Psalm and Prophecy—are an everlasting Magna Carta of the Best that man in his most exalted moments can ask or think.

The Jewish people are not to be held responsible for the anomalies and irregularities of the Gregorian calendar. No religious community—Jewish, Christian, Moslem, whatever it be—has a reason for upholding what originated in the Paganism of a Roman Empire that has disappeared. A proposal to arrange the months of the year according to simple commonsense—to get rid of a February with 28 days and other absurdities—challenges no faith and wounds no feeling. Everybody—according to the measure of his interest in the subject—favors such an adaptation. Nobody—up to this point—has any reason to be against it.

Over the simple arithmetic of the year, there is little room for argument. Here it is a question, not of opinion, but of the multiplication table and, with clear logic, Rabbi Moses Hyamson, who has devoted years to this problem, sees what is mainly important to calendar reform. The workable year must consist of 364 days or 52 weeks of seven days, and four quarters of 91 days. Within the quarters, the months of 31, 30, 30 days—included in the World Calendar—would correspond.

There is one difficulty and only one difficulty to be considered. Some may think that the difficulty is of great importance. Even they must admit that it stands alone. That difficulty is the length of the year.

The astronomical year consists of 365¼ days approximately, and a

calendar year of 364 days thus falls short by 5 days in 4 years. According to the present calendar, there is one day added for three years and two days added for the fourth or Leap Year. In a World Calendar, how would those extra days be accounted for? That is the question over which the Jewish Rabbis express a genuine concern.

The position may be explained, perhaps, by a simple illustration. Suppose that a person lives in a house that has one clock. It cannot be regulated and it gains just one minute a day. It has thus a tendency to go fast. How should such a clock be adjusted to astronomical time?

One plan would be to let the clock run on, say for a month, and then stop it for a half an hour. Another plan would be, every night, to stop the clock for a minute. Which plan would be best?

Obviously the second. By adjusting the clock every day, its error is kept strictly within one minute, and one minute is not much of a deviation from scientific punctuality. But a clock that may be 10 or 20 or 30 minutes fast, is seldom in accord, even approximately, with correct time. For catching trains and keeping appointments, it has ceased to be an exact instrument of workaday chronology.

The calendar is a kind of clock and if the year in the calendar consists of 364 days, it means that the clock goes fast. It gains 5 days in 4 years and has thus to be adjusted to astronomical time. The question of the calendar is thus identical with the question of the clock—is it to be set right at long intervals or is it to be set right at short intervals?

A plan to which Rabbi Hyamson draws our attention, consists of an adjustment of the calendar, not each year, but after a term of years. This plan requires either a Leap month, so-called, or a Leap week.

First, let us look at the Leap Month. If 5 days are gained in four years, it follows that, in 28 years, 35 days will have been gained. It is thus suggested that, every 28 years, there should be inserted in the Calendar a month of exactly 5 weeks; and let us see how it would work. At midnight of December 30th, the last day of the new Calendar year, there would begin—not January 1st, but Leap Month 1st; and only at midnight of Leap Month 35th would January 1st commence.

All of us are aware that it is difficult to set a watch by the sun dial or to tell the time on the seashore by the tide. This plan of saving up days for 28 years would be a similar separation of the calendar from solar time. A clock that has stopped entirely is at least right twice a day. This calendar would only be right three to four times in a century.

Its error would accumulate to a maximum of no less than 35 days—and we do well to consider what such an error would mean. In 1582, the calendar—previously arranged at the Council of Nice in 325 A.D.—was 10 days ahead of the vernal equinox. That error was less than a third of 35 days. Yet Pope Gregory XIII thought that it was sufficiently serious

to be corrected. According to the proposal for a Leap Month, the calendar, eight years after each correction, would show an error greater than that which, in 1582, had accumulated in more than 1200 years and at the adjustment, a year of 364 days would suddenly become a year of 399 days!

An alternative plan provides for a Leap Week. The extra days accumulate, year by year, until a complete week has been obtained. That week is then inserted—like Leap Month—between December 30 and January 1.

The magnitude of the maximum error in this case is less than 35 days. But it is, in fact, as serious. A day is added for every ordinary year and two days are added for Leap Year, which arrangement works out in more than one way. Take the following progression:

$$1 + 1 + 1 + 2 + 1 + 1 = 7 \text{ days}$$

The week is there accumulated in 6 years.

But let us put the progression thus:

$$1 + 2 + 1 + 1 + 1 + 2 = 8 \text{ days}$$

In this case, six years yield 8 days, not 7, while five years would only yield 6 days. We have thus to run on to a second week thus:

$$1 + 2 + 1 + 1 + 1 + 2 + 1 + 1 + 1 + 2 + 1 = 14 \text{ days}$$

It thus requires 11 years to obtain a complete week or weeks and, in fact, two weeks are required to adjust the calendar, not one. Thus the years, corrected by Leap Weeks, would be of three alternative durations—364 days, 371 days, and 378 days.

There have been measures taken with a view to eliminating the variable Easter. The Leap Month and the Leap Weeks would involve variations far more inconvenient than Easter has been in their effect on human life. The solstices and equinoxes, as solar anniversaries, would vary by as much as 14 days, and the nautical almanac would be thrown into a confusion that might be a danger to shipping.

It is no merely personal opinion that the Leap Month is fantastic and that the Leap Week is impossible. In 1931, the League of Nations, after full consideration, issued a report on calendar reform in which this particular device was described as "inferior to the existing calendar." It was added that such a plan "cannot be considered at all." The verdict must be accepted as final.

In The World Calendar, the adjustment of the year is annual and no large error is allowed to accumulate. There is Year-End Day annually after December 30th. There is Leap Year Day, quadrennially, after June 30th. The discrepancy between calendar and astronomical time is thus kept within the irreducible minimum which is possible according to the essential circumstances of the case. It will thus be seen that there must be some reason—which he holds to be a strong reason—why Rabbi Hyamson

prefers a Leap Month or a Leap Week to a Leap Day. About that reason, there is no mystery. He holds that Leap Day changes the progression of the weeks and so interrupts the continuity of the Jewish Sabbath.

There are those who, greatly daring, have argued that a passage in Leviticus—XXIII 15-16—reveals Moses as a calendar reformer. Does not the language suggest that the law-giver treated seven weeks as 50 days and so introduced a Year Day into the Hebraic festivals? The passage is carefully explained by Rabbi Hyamson in a different sense. Still, it does not appear entirely to exclude such an interpolation of a day. In any event, it gives the impression that there cannot be anything of moral obliquity in such an inserted day.

Time—as a great and highly honored Jew, Albert Einstein, has made clear—is by no means so simple an element in existence, whatever our existence may be, as we are apt sometimes to suppose. Let us suppose that a man uses one of the weeks of his life in order to fly round the world. If he flies east, he reduces 7 days of his life to 6. If he flies west, he extends 7 days of his life to 8. Yet it would be difficult to suggest that such a man, giving thanks in a synagogue for his safe return, was failing to keep the Sabbath merely because, for him, the Sabbath had ceased to be a seventh day in his calendar.

Let us imagine for a moment that the whole world fell asleep one evening and did not awaken until the day after tomorrow. Would this mean that the God of Abraham, of Isaac and of Jacob would withdraw the shadow of His wings from those who are, in body and soul, the children of Abraham? What is it in the synagogue that has endured through the ages? What are the depths of emotion, of loyalty, of faith, of worship that, through the centuries, have inexhaustibly sustained this society of man for whom is reserved some destiny yet to be fulfilled? Surely they are not to be measured by a detail of chronological exactitude.

The learned Rabbi has insisted that the word Sabbath does not signify only a day of rest. It signifies Rest itself and the principle of Rest thus emphasized by Hebrew tradition, is no outworn principle. We have today the five-day week. That short week is not destroying the Sabbath. On the contrary it is associating Jew and Christian in a double Sabbath, human and divine, which both are able to celebrate in unison.

And so with the Year and Leap Days. These also are days, not withdrawn from the Sabbaths of the Year but added unto them. They are among those Holy Days which man may use as holidays.

According to The World Calendar, in so far as it affects the matter at all, the Jewish Sabbath is set in a strategic position. It remains what it has been—the day on which every week ends. It becomes the day on which every quarter ends. More important than all, it becomes the day on which

every year ends. The place of the Sabbath in such a year is impregnable.

No ecclesiastical organization is more sensitive over ritual and times and seasons than the Roman Catholic Church. No organization has to consider a more bewildering complexity of festivals. In dealing with the calendar, the Church has displayed caution. But she has been more than careful to refrain from attaching faith to dates. Eternity, not time, is, as all mystics are assured, the measure of religion.

Through all ages, the Jewish people have concentrated their minds on life itself. That has been the glory of the Hebraic mission—life and home and happiness defended against the oppressive encroachments of power. If it can be shown that calendar reform guarantees 52 fixed Sabbaths in the year and safeguards those Sabbaths within every year, and if this acceptance of the Sabbath can be extended as a blessing to all mankind—might it not be worth while for the guardians of the Sabbath to consider this opportunity of leadership along the path of well-being for all people?

NOTES FROM CALENDAR HISTORY

By A. K. Clevenger, *Civil Engineer, Claremont, Va.*

DECISION between the various proposals for calendar reform is a comparatively easy matter for anyone who realizes one clear lesson of history—that all true progress comes from gradual change. The only practical change in our calendar is one which proposes no undue upheaval.

Delving into calendar history, I have been particularly interested in the question of when the calendar first became public property. We know, for instance, that for thousands of years the priests guarded it as one of their most valuable secrets. They kept the records of the heavenly bodies and the time measurements which came from these records, as the sole property of the temple. Rulers and statesmen, merchants and farmers, had to consult the priests when they wanted to know about future dates—when to travel, marry, plant, hunt, and so on. The temple doled out the lucky and unlucky days, cast horoscopes, kept family records, measured days, weeks, months, quarters.

Only gradually did the calendar emerge from a mass of weeds which had grown up with it, weeds that were superstition and sorcery and augury and conjecture.

Perhaps the first group to become "calendar wise," outside the priesthood, were the Roman lawyers, who were a species of left-handed priests handling all the "unholy" or civil matters of law, as distinguished from matters of the "holy" or temple law. Their clients consulted them to ascertain the proper days for commencing law suits.

The secrecy of the calendar had lasted a long time. But finally came the dawn. Sometime about 315 B.C., Cneius Flavius, son of a freedman and scribe to Appius Caecus, the edile, conceived the idea of making the law calendar public. He struck off copies of it and hung the copies around the forum, white tablets which stirred up such public interest that Flavius was made a praetor, the first freedman to be thus honored. The lawyers set up a great hue and cry, fearing that the publicizing of the calendar would ruin their business. But the calendar was out of the temple to stay. The blow that this democratization of time dealt to the patrician classes was noted by Livy, who spoke of the reward given to Flavius as an indication of how "a faction of the lowest people is gathering strength to destroy sacred things."

SO THIS IS NEW YEAR'S

By The Reverend Edward S. Schwegler, D.D.

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(From Columbia Magazine, January, 1935)

THE subject of New Year's day is one of those things that are pounced upon by persons who draw "Believe It Or Not," "Strange As It May Seem," and similar cartoons. There are several facts connected with this festival that are simply irresistible to such people; and year after year you will find a reference to New Year's day in their drawings.

One of the curious facts often paraded for the astonishment of unsuspecting readers is that New Year is not always and everywhere on January 1. This is proved by a list of half a dozen or so instances.

But in the present paper it is proposed to nonplus the cartoonists themselves. For it is to be shown that, in the course of history, and in various places at present, the new year has begun not merely on different dates, but throughout the year, and in every part of the year.

The ancient Egyptian New Year was in the middle of July, at the time when Sirius, the dog-star, could be seen in the morning twilight, and the Nile was rising with the flood waters. Among the Egyptians' neighbors, the Babylonians, the first of the spring month (March-April) was New Year's, although some of the cities in Babylonia celebrated the opposite date—the first day of the autumn month. These facts probably explain why the Jews originally celebrated two New Year's days: one on the first day of the seventh month, Tishri (September-October), and the other on the first day of the first month, Nisan (March-April). These days, of course, varied in their calendrical date because the Jewish months went along with the moon. Nowhere in the Bible, however, are these days expressly mentioned as New Year festivals, although they were signalized by special sacrifices and the absence of servile work.

Later on the Jewish rabbis recognized four New Year days in the year: the first of Nisan for dating purposes; the first of Tishri, the beginning of the harvest; the first of Elul (August-September) for tithe reckonings; and the first of Shebat (January-February), the "New Year for Trees," which had the especial purpose of marking the fruit tithes. Of all these days, the first of Tishri stands out as the principal New Year feast, since it is supposed to mark the anniversary of beginning of creation. Today also the Jews celebrate New Year's day in this autumn month.

Followers of Zoroaster, including certain of the present-day Parsees in India, observed the time of the spring equinox (March 21) as New Year, and are fairly exact in their celebrations owing to a correct calendar. Certain sects of the Parsees, however, have not observed such exact calendar

calculations, with the result that they now find themselves celebrating New Year's in September.

The ancient Olympic year among the Greeks began on July 1. An old Macedonian year began September 1. The pagan Irish seem to have begun their year on February 1, which marked the beginning of the spring season. The festival was called originally *oimelc*—ewe-milk—for "this is the time that the sheep's milk comes." Later February 1 was known as *Feil-Brighde*—St. Brigid's feast day. Throughout Ireland this is still the designation of that date.

The Romans at first had a year of ten months and began it on March 1—whence we have the relics of September, October, November, December, or the seventh, eighth, ninth and tenth months (Latin, *septem, octo, novem, decem*). Such, at any rate, is the tradition.

In the Middle Ages there was a fine tangle over New Year's day. First of all, the Abbot Dionysius, in the sixth century, worked out a chronology that began with the birth of Christ: and he therefore started his years with the feast of the Annunciation, March 25. This day he probably chose because it marks the beginning of Christ's existence on earth, and so of the Christian era.

There gradually grew up two styles of March 25 New Years: one, known as the Florentine, considered the year to begin with the 25th of March *after* January 1; the other, called the Pisan style, chose as New Year's the 25th of March *before* January 1. The Florentine style was the more widespread. It was used in northern Italy till 1749, in southern France during the 11th, 12th and 13th centuries, and in England from 1066 (coming of the Normans) to 1751 (introduction of the Gregorian calendar). Naturally, the same style was used in America up to the same date. The Pisan style was confined to Pisa and to the papal domains of the twelfth century.

Other medieval people thought the year should start on Christmas; and so, in various parts of Germany, for example, New Year's was December 25. The same was true of Spain until the sixteenth century.

In Venice till the time of the Republic, and in some parts of France under the Merovingians, the year began on March 1. March 21, the spring equinox, marked the first of the year in Russia from 1500 to 1725. August 11, Feast of St. Tiburce, was New Year for some time in Denmark. The French, during the Republic, made the beginning of the year coincide with the date of the autumn equinox, September 21.

But the finest farrago of all was had in medieval France, parts of Germany, and the Low Countries, where the new year began on Easter. Now Easter, as we know, can vary by thirty-five days (March 22 to April 25); therefore the year might have eleven, twelve or thirteen months, and from 330 to 400 days; it might have the same dates of a certain period twice

and not have other dates at all at another time. The custom of using Easter for New Year goes back as early as the ninth century.

It was only in comparatively recent times that there was anything like unanimity among the western nations concerning New Year on January 1. This unanimity dates at the earliest from the sixteenth century.

Yet even with the common use of January 1 to open the year, there was still a difference between East and West. The former used the Julian calendar; which, being ten or eleven days behind the Gregorian, produced for the Orientals after the Gregorian reform in the sixteenth century a new year around January 10. Today those schismatics who still follow the Julian calendar celebrate New Year's on January 13.

Various of the Hindus in India, Siam and the Straits Settlements begin their year on April 12. The Chinese have a New Year that "wanders" like our Easter. It is the day of the second new moon after the winter solstice, December 22. New Year's may therefore be anywhere from January 21 to February 19 according to the traditional Chinese reckoning.

Doubtless one would also discover many other dates as he examined into the different tribes of the earth and the various periods of history; and so it could be literally true that, even with a fixed solar date, New Year's as calculated at all possible times and places has been celebrated in every month of our year. But if there is any doubt of this possibility, here is the crowning take-it-or-leave-it, believe-it-or-not fact in the whole series. The followers of Mohammed have a strictly lunar year, which is ten and a half days shorter than the Gregorian year. The Mohammedan New-year, therefore, travels all through our year and may occur in any one of our months.

And with that we will rest on our laurels, and consider ourselves as having out-Ripleyed Ripley.

But why should we, the civilized inhabitants of the West, be so unanimous about January 1 as New Year's? Who first settled on that date, and why? It really is not the beginning of anything at all. It is nine days after December 22, the solar beginning of winter, and a whole month after December 1, which in northerly climates is usually regarded as the more or less seasonal beginning of winter. So why was January 1 chosen? It might have been more appropriate to choose, let us say, some date in March or April, when there is a rebirth of plant life, a growing amount of heat and life, a revival of greenery and color, a real *beginning* of things.

It is to be feared that no one can answer these questions. Old King Numa of Rome (715-672 B. C.) seems to be the culprit responsible for the present state of affairs; but just why or how he acted as he did is a question. He must, as one writer thinks, quite arbitrarily, in the fullness of his kingship, have made up his royal mind one day that the Roman year needed two more months (you remember it originally had only ten) and

that one of these should be the first month of the year. That first month he called January, after *Janus;* which matter of nomenclature, unlike the choice of the day, was a very sensible proceeding, for Janus was the Roman god who presided over all beginnings and was called upon in all new undertakings. He was represented as having two faces and as holding a key in one hand. And then, of course, the first day of that first month, January, became the festival which we call New Year.

Some authorities, though, frown upon this rather arbitrary explanation of January 1 and come forth with a very scientific exposition of the facts. They tell us that when Julius Caesar reformed the Roman calendar (45 B. C.) and made it entirely solar (before this time it had gone along more or less with the moon) he wanted to start the year precisely at the winter solstice, December 22; which would have had some sense to it; for, as we have noted, the solstice marks the day from which the sun begins to climb in the heavens and sends us more and more heat and light. But—continue our authorities—the Romans had been used to a New Year that coincided with a full moon; and Caesar was afraid to introduce too many innovations. He therefore placed the new year at the first full moon after the winter solstice in the year 45 B. C.; which, as it happened, was nine days after the winter solstice, or January 1, and to this fact, that the new moon in 45 B. C. occurred on January 1, astronomical science, we are informed, bears witness.

But despite all this formidable reasoning, it remains a fact that New Year's in Rome occurred around January 1 long before Julius Caesar was born, and that the very appropriate dedication of the first month in the year to Janus antedated him by at least several centuries. So we will leave this question to the scholars.

Yet we may make one statement on the subject without fear of contradiction: with January 1 as the New Year one personage that should be very interested in the matter has had nothing to do whatsoever. That personage is the Church. Not only is she not worried about New Year—she pays not the slightest attention to it. She has never taken kindly to the festivity of the day, and does not recognize it in her official calendar. If there is any ecclesiastical New Year's at all, it is around the beginning of December, on the first Sunday of Advent. Since about the ninth century January 1 is commemorated by the Church as the Circumcision of Our Lord, and in the whole liturgy for the day there is not a word about the new year. Originally the day was known as the "Octave of the Lord" and was not looked upon as being of any special importance at all.

Why this indifference, or purposive ignoring, on the part of the Church? The reason is that she found New Year to be an altogether pagan festival, incrusted with pagan superstitions. Of course, she found the same thing to be true of other festivals—notably of Christmas, which coincided with

the conclusion of the Roman Saturnalia, with the feast of a later Roman sun-god, and with a number of other pagan feasts revolving around the winter solstice. But in cases like this the Church evidently saw an opportunity to purify the obnoxious festivals and eliminate from them the taint of paganism before taking them over. Also, she saw in them some natural fact or connection that made them appropriate independently of their pagan significance. This was true, again, of Christmas, since around December 25, the time when the sun of our solar system begins to emit more light and heat, was a most fitting season in which to celebrate the birth of Him who was to be the Light of the World.

Such an evident and natural relationship did not exist between the secular New Year and its corresponding place in the Church calendar. And the Church must have feared that the day could not be separated from its pagan significance and practices. Among the latter were games, dances, mummery, fortune telling, the giving of gifts, and various other manifestations of rejoicing. Fortune telling would of course stand condemned at once on its own merits—or demerits. The giving of gifts was probably frowned upon because the presents were considered as omens of success for the future, and as such possessed a certain superstitious tinge. Besides, these gifts, the ancient *strenae,* recalled the worship of an old Sabine goddess, *Strenia,* and therefore were a direct echo of idolatry. Going about masked was a pure relic of paganism, though of what particular significance it was at New Year is not clear.

Nor can the seemingly innocent and exemplary New Year resolutions escape the accusation of superstition. The fact that the Church has never officially accepted the custom would seem of itself to throw some suspicion upon it. Perhaps the reason may be found in the conclusion of a modern commentator: that New Year's resolutions are "the pale ghost of the tremendous 'fixing of destinies' which was carried out at the Babylonian New Year's festival." (S. H. Hooke.)

But whatever the explanation may be, there can be no doubt about the Church's antipathy to New Year festivities. Old missals have a Mass for this day entitled *Missa ad prohibendum ab idolis*, "Mass to Ward Off Idolatry." Various saints and bishops inveighed against the New Year revelries, most outstanding among whom was doubtless St. Peter Chrysologus (d. 450). The Roman Breviary says of him approvingly (Lesson V): "He condemned in very acrid sermons the revelries and dances indulged in by masked persons on January 1; and in these sermons, among other things, he gave forth the following excellent apothem: 'He who would play with the Evil One, cannot rejoice with Christ, the Son'." Around the times of Peter of the Golden Word, January 1 and the two following days, or the days before and after, were observed as days of prayer and fasting, to expiate for the unholy revelry that went on during this season. In the tenth century the inquisitors were instructed to ask persons suspected of heresy what they had done on New Year's day. In short, there can be no doubt whatsoever that the Church looked with no favor upon the celebration of New Year.

No one familiar with our country need be told that we Americans indulge in festivity and revelry at the time of the New Year with as much zest and recklessness as any jolly Roman ever thought of displaying. It is to be feared that if good Peter Chrysologus were living at the present day, he would be satisfied with nothing less than a national hookup on New Year's Eve. And he would have plenty to talk about. There is no New Year's celebration quite so heedless and boisterous as ours.

MOVING TOWARD EFFICIENCY

By A. J. Hills

Chief of Personnel, Canadian National Railways

(Written for the National Office Management Association)

PROPOSALS to make the few changes required to convert the present calendar into one which will provide a fixed and efficient base for calculations and comparisons will naturally interest members of the National Office Management Association. The Association's membership, composed as it is of those who are giving study to time-saving devices, scientific methods of doing work, and the measurement of office production, must be fully aware of the imperfections of the present calendar and will want to obtain the advantages to be secured by a rational modification of it.

The greatest boon which a new calendar could bring would be stability. The greatest defect in the present calendar is its instability, caused by the shifting each year of the relationship of dates in the month to days in the week. This trouble is due to the fact that the earth in its passage around the sun runs a day and a bit too slowly.

If the earth, without disturbing the universe, could speed up so as to get around the sun in exactly 364 days everything would be fine. There would be 52 weeks in each year and no extra day and a quarter to muss things up. We could start a year on Sunday, January the first, and go to Saturday, December 30th, and be all ready to start another year on Sunday, the first of January. The same calendar would do for every year. The present flimsy paper calendars would be replaced by beautiful permanent ones. No one would have trouble remembering his wife's birthday or his wedding anniversary because a date once established would always come on the same day of the week and you could mark on your perpetual calendar any red letter day you wished to remember and the mark would always be there.

Christmas Day then would always come on Monday. Every holiday would have a fixed place and those holidays that are really worth while which do not come at a week-end would probably be changed to the most convenient Friday or Monday.

But, some one asks, "Why bring all this out when there's no chance of speeding up the earth to make the required schedule?" Ah, it is another case of solving a difficulty in a practical manner, as Mahomet did when the Mountain would not even meet him halfway. If the earth cannot make the required schedule in 364 days, let the earth make it in 365 days, 5 hours, 48 minutes and 46 1/7 seconds as it does now—but we will only schedule

364 days. Let us commence our year on Sunday, January 1st, as we did in 1933, which will in due course bring Xmas Day on Monday, and when we get to Saturday, the 30th of December, we will tie up to that Saturday for one day and 24 hours, and while we may call the first day Saturday and the second 24 hours another day, probably Year End Day, we will not let anything interfere with starting the New Year on Sunday again. It is by starting the year on the same day of the week every year that fixity of all dates is obtained.

As is well known, they have it all figured out that the 5 hours, 48 minutes, 46 1/7 seconds—referred to approximately as a quarter day—can be absorbed by putting in a leap day every four years, except in Century years, unless the first two figures of the Century year can be divided by four. I am assured that there is nothing to worry about in this respect. We can safely leave this to the astronomers. This leap year day every four years or so must not be allowed to disturb our 364 day schedule. It means tying up for an extra 24 hours again, which all seem to agree should come after Saturday, June 30th, making a nice long week-end in midsummer. This extra day would be called Leap Year Day.

I should be afraid of this apparent concession to the workers by throwing in these "stabilizing" days in places which mark them as obvious holidays, were it not for the quite pronounced feeling that there is over-production. I feel, therefore, that we may accept this feature of the plan without hesitation.

Here then we have our fixed calendar—every year the same—365¼ days as before but only 364 are to be included in the regular schedule. One day at the end of each year will have no week day assignment and likewise a second day in every leap year. The remaining 364 days form 52 weeks. Every date has the same relative position and the same week day assignment every year.

"Is that all there is to it?" asks some one. To this I should say as the locomotive foreman does when an engine comes in for a new set of tubes: "There's a few more things we want to do to her when we've got her in the shop."

While the day shifting habit is our calendar's worst fault, it has others. *The quarters of the year are at present unequal.* The first quarter has 90 days, the second 91, the third 92 and the fourth 92. In England and some other countries where they have half-yearly leases this causes some inconvenience, as the rental to end of June for 181 days is not the same as the second six months which have 184 days. In our utopian Calendar we shall have four even quarters of 91 days each.

Other faults are that *the months have a varying number of working days and one can never tell whether a month will have five Sundays or four.* Both these faults and the previous objection can be overcome by

evening up the months, in series. You have seen it stated that Julius Caesar had the days of the month very nicely arranged. Commencing with March, then the first month of the year, 31 and 30 day months alternated in the Julian Calendar as follows: 31, 30, 31, 30, 31, 30, 31, 30, 31, 30, 31, 30. Which made a perfect sequence in Leap Year when February, then the last month of the year, had 30 days. It had 29 in ordinary years. Closely following the establishment of this calendar it was severely jolted. While not a League of Nations, as we know the term, there was a national league of sorts in those days, but it was apparently a one man affair and the Judge Landis of the times, one Caesar Augustus, acted like that naughty legendary Jack of Hearts, and stole a day from February, which month has always been the Cinderella of the calendar. This stolen day Augustus added to the month he named after himself, so that it would be as big a month as July or Julius's. The result was to throw the whole sequence of months out of gear. In an attempt to correct his own interference he tried some other adjustments.

It is proposed to correct these misappropriations of Augustus even at this late date and to give the months a new deal. In the shuffle, February gets more than square by being given 30 days. March loses one day in the cause of balance, April for the same reason gets one. May, like August, loses one. These adjustments give us a perfectly balanced calendar, with each quarter starting on a Sunday and ending on a Saturday, first a 31 day month with 5 Sundays, then two months of 30 days each, the last month in each quarter having 5 Saturdays, each quarter having 91 days. Each month has 26 working days. These changes are all that are necessary to give the earth a perfect working schedule—balanced by quarters—fixed and perpetual. The changes involved require a minimum of adjustment.

There is, it will be seen, nothing radical about these proposals. The calendar thus resulting and recommended to you is The World Calendar. It has the approval of the League of Nations, which favors Calendar reform and the fixation of Easter. The forces behind The World Calendar appear to be making such headway as to assure success.

The only other proposal for a new calendar, out of hundreds that were examined, which has remained in the race is the 13-month calendar favored by the late George Eastman of Kodak fame. Mr. Eastman endowed his crusade for this calendar, but even so it seems fated to be negatived. In the 13-month calendar, a new month between June and July called Sol is proposed. Each of the 13 months is given 28 days, four weeks each month. This would only regularly take care of 364 days so that one day every year and two days in Leap years would have to be intercalated as in The World Calendar.

While perhaps offering some advantages to those who wish to measure

performance only by the week, the disadvantage of another monthly accounting period, or two if a half year period is required, coupled with the impracticability of dividing 13 into quarters, halves, thirds or sixths, the great disturbances to dates, many being eliminated altogether, and the destruction of monthly statistical comparisons, make the proposal appear impracticable. The fixed feature of The World Calendar protects the comparability of weeks, that is, of a week of one year with the corresponding week of the previous or some other year, and meanwhile comparisons of months, even during the period of transition, would not be upset.

Historically there is much of interest relating to the Calendar. Before the calendar of Julius Caesar, however, there was little semblance to our present arrangement. The fact that England did not adopt the present Gregorian Calendar until 1752 or 170 years after the Roman Catholic countries in Europe adopted it is an indication that religious feeling may have an important effect on Calendar reform. Some European countries have only recently adopted the present calendar, notably Greece in 1923.

It is hoped that enough nations will see the advantages of a new fixed and perpetual calendar, which does not disturb established bases of comparison, to have The World Calendar quite generally adopted by January 1, 1939, the next year in which January 1st falls on Sunday, which is the most favorable date for making the change.

It is felt that business conditions of all kinds will be improved by the stability which The World Calendar would bring. Think how it would simplify making out the office vacation schedule. When Miss Tillie Jones has once selected her two weeks in August she can make her dates with confidence that the last day of August will always be Thursday. No more will Christmas come as in 1935 on a Wednesday, which, with New Years following, completely wrecks two business weeks and due to short weekends curtails railway and other traffic very seriously as compared with years when Christmas comes on Monday.

The varying content of the months as regards number of working days has been mentioned. This particularly affects comparisons of railway earnings, where four periods per month are used. With a fixed calendar good comparability would be insured as between any period of the year and the previous or other years, which is the usual comparison desired.

The World Calendar will give every advantage that fixity and balance can offer and has unmistakable superiority over the 13-month Calendar, inasmuch as no disturbance to established customs is occasioned by its adoption and no additional expense is created, whereas a 13-month year, which would be indivisible by months and incomparable with previous 12-month years, would create additional expense and make unwarranted disturbances in all national holidays.

STUDIES IN TRANSPORTATION

By Gordon Parrish

Editor of The Speedway Bulletin, journal of automotive transportation

PLANS for revision of the calendar are just now being very seriously studied by transportation authorities throughout the world. Railroads, steamship lines, aviation companies, and those interested in automotive transportation by bus, truck or private car, have all been attracted to this subject and are now seeking to appraise the possible benefits or handicaps which might result.

In general, it may be said that the whole field of transportation welcomes the idea of a new calendar which will remove the irregularities of the present one and convert it into a "perpetual" schedule wherein the incidence of the weekdays will be stabilized and statistical comparisons facilitated.

The present writer does not claim to be an authority on the subject, nor can he speak officially for all the varied interests represented in a field so broad and varied as transportation. But he has recently made a somewhat exhaustive investigation of opinion among leading transportation men, who have given him access to a considerable quantity of privately gleaned information and studies, and have talked with him frankly and at length regarding calendar reform. Consultations, interviews and discussions have yielded a wealth of data and information, from which it is possible to make at least this much of a generalization: that the great majority of opinion among transportation leaders is that the adoption of The World Calendar would prove of immediate and lasting benefit to all forms of transportation, especially in three ways—stabilization of holidays, increased accuracy of all statistical information, and simplification of transportation schedules by synchronization of weekdays and month-dates.

Transportation opinion, as gathered by the present writer, can be roughly summarized in percentage figures. For every 100 transportation officials, about 75 were in favor of a revision of the calendar. The other 25 cannot be classified as opposed to calendar reform, because most of them merely withheld any expression of positive opinion, on the ground that they were still too poorly informed. As between the two important proposals for calendar revision—the 13-month plan and the 12-month equal-quarter World Calendar—the percentages were about 80 per cent favoring the 12-month plan and 20 per cent advocating the 13-month proposal.

Irregularities of the present calendar which most adversely affect transportation are: irregularity in length of months, which necessitates awkward and artificial adjustments of statistics; incomparability of

months or other dated periods in successive years; unequal length of quarters and half-years, which creates incomparabilities in financial and other data for these periods; the "wandering" quality of weekdays, holidays, convention dates and other calendar fixtures, which necessitates constant changes in transportation setups and schedules.

The most obvious improvement under a fixed or "perpetual" calendar, from the viewpoint of the ordinary operating official in a railroad, steamship line or bus company, is the fixture of holidays. Under the proposed new calendar, January 1 will always be Sunday, February 1 will always be Wednesday, and March 1 will always be Friday. The same quality of stability holds true of every day in the year. Holidays, such as Washington's Birthday, Independence Day, Decoration Day, instantly become stabilized on a fixed and unchanging weekday.

"For transportation agencies, this means," says an official of the New York Central Lines, "that the special services which are necessitated for these holiday periods can be anticipated in the light of past experience. Under the present calendar, past experience is no guide, for the transport needs of a Fourth-of-July which comes on Friday are entirely different from those of the previous year, when it came on Thursday."

Now, this same improvement under the new calendar, which is so obvious when applied to holiday travel, exists also to a lesser extent in non-holiday traffic. "Commuter traffic, for instance, has wide weekday variations," says a spokesman for the Long Island Railroad. "Saturday and Sunday business is quite different from that of the mid-week period. Monday has a different value to Tuesday. Each ensuing day of the week provides a definite portion of the total week's business, which is unequal to the contribution of any other given day."

This variation in the values of different weekdays has not been observed by transportation statisticians alone, but is recognized by business as a whole. It is the natural result of the tendency of people to plan their purchasing excursions and other affairs on certain days of the week.

The ability to make plans in advance is a factor on which the success or failure of all holiday business rests. Under the present calendar Labor Day is the only holiday upon which the travelling public can depend for a long weekend excursion. For this reason, long Labor Day trips, having been anticipated well beforehand, are made possible, and therefore the Labor Day holiday results in a peak travel and transportation business.

Under The World Calendar every Holiday will occur on a fixed weekday and most holidays will eventually be stabilized on Mondays. This stabilizing factor will enable the public to plan excursions for other festive occasions with the same confidence they are now able to deal with Labor Day. Christmas on Monday and an extra Saturday holiday at the end of December will provide a welcome lengthening of the year-end holidays.

This stabilization alone will be viewed as a great boon to the transportation business, providing ample time for Yuletide excursions which occupy so important a position among the peak travel periods. Easter Sunday, too, will be cured of its "wandering" tendency.

"The undependable character of the Easter holiday under our present calendar is a source of great annoyance to all business, but especially to the transportation agencies," said the Vice-President of a group of western railroads. "Tradition has given Easter a unique position as herald of the spring and its arrival is of course associated with the purchase of new clothing, installation of warm weather fixtures, general freshening up of the home, and the resumption of pleasure-car travel. When Easter falls unduly early, skies are overcast, the weather is bleak and cold, and the impulse to discard winter clothing, purchase light spring apparel and get out the car is considerably weakened." With Easter stabilization on April 8 under The World Calendar, there will be a greater certainty of good weather, merchants can depend on a definite volume for their Easter sales, transportation men can more accurately estimate the amount of travel for which they must prepare, and automobile service men can definitely fix that day as the opening of the pleasure-car season.

Travel by automobile and bus has gradually assumed such an important place in the American transportation systems that the opinions of leaders in this business on the effect of stabilizing the calendar are of high importance. Jay L. Sheppard, Vice-President of the Greyhound Bus Lines, has some definite ideas on this subject. He says:

"Experience has shown us that we may expect the greatest volume of travel when a holiday occurs on Monday. Any calendar revision which makes it possible gradually to stabilize holidays on Monday will certainly prove a stimulant to the transportation business and its dependents.

"The value of the long week-end to motorists and vacationists is obvious. There is little pleasure in the bumper-clicking boulevard excursions to which our Sunday driver city motorists are now confined. A lengthened week-end provides ample time for longer, pleasanter trips and will stimulate the business of gasoline service stations, roadside restaurants, out-of-town hotels and resorts.

"It will, in addition, provide a solution to a problem which is now harassing the big manufacturing plants which are operating on a five-day schedule in accordance with NRA regulations. In great manufacturing centers, for example, the expense of starting and stopping an entire factory for the interruption of a mid-week holiday, say on Wednesday or Thursday, is often too great to warrant reopening for the balance of the week. The resultant shut-down seriously reduces the earnings of employees, and, as far as transportation is concerned, reduces power to travel."

The same arguments apply with slightly different emphasis to passen-

ger transportation by rail and boat, and are reflected in opinions given to the writer by passenger officials of railway and steamship lines. As for freight transportation, it need only be said that this is greatly influenced by the volume of passenger traffic. Freight trains are operated on the time remaining after passenger trains have been accommodated. Trucks on the public highways must make way for passenger traffic and frequently are not permitted to use certain time-saving cut-offs and boulevards. Their whole existence is tied up with the same calendar factors which affect general business.

The ability of transportation companies to deliver the goods *on time* is the factor which frequently determines the volume of business. Consignor, consignee, and the carrier all share in lost profits when delays interrupt schedules of delivery. Aligned against this contingency are arrayed the traffic managers installed by every large merchandising house, manufacturing company and shipping agency and the freight and passenger agents of the transportation systems. The simpler schedules made possible by calendar reform will have both direct and indirect influences on various departments of transport, some of which are not evident until one goes deeply into the problems involved.

Studies by transportation experts are still too incomplete to show all the benefits which will flow from the proposed improvements in the calendar. But the transportation statisticians are already enthusiastic. Their work deals with volumes of records, on all of which the irregularities of the present calendar have certain detrimental effects. These records are in constant use and constitute the background of the business. The most frequent calendar difficulty is that which concerns the varying importance of different weekdays, on the evaluation of which the successful operation of any land transportation system is as dependent as the compass is to the navigator. Despite the importance of these records, their use entails cumbersome approximations, lengthy explanations and constant research to avoid inaccurate assumptions as a result of the irregularities of our present calendar system.

Take, for example, the comparison of business in January of one year with January in the following year. Owing to the difference in value of each weekday, the comparison is invariably difficult. The summation of the business done in a January which has five Sundays can not be compared accurately to the following year when it only has four. The fixed value of Sunday's business, alone, would create a difference in totals requiring approximations and explanations for the purposes of proper comparison. This is a result of the "wandering day" quality of our present calendar.

Next, consider the variation in the length of months. Under our present system, January business can never be compared to February volume

without complex adjustments, because the latter is sometimes two and sometimes three days shorter than January. In The World Calendar not only is this variation fixed but a further and even more important step is taken in the absolute equalization of quarter and half year periods.

Under this plan, each quarter period has exactly 91 days, is of exactly three months duration, begins on Sunday, ends on Saturday, and entirely eliminates the necessity for approximations, adjustments, and allowances by which the use of quarter period comparison statistics is complicated under our present calendar.

The advantage of simplifying the division of the year into equal halves and quarters to coincide with monthly and seasonal periods, is immediately apparent to every accountant, banker, business man and statistician.

This advantage is amplified, moreover, by the facility of navigation computations which it offers to those who use steamship and aeroplane statistics. The value of a fixed calendar to navigation has been pointed out by Rear Admiral F. B. Upham of the U. S. Navy, who referred the whole subject to officials of the Naval Observatory for study. Their report was a unanimous recommendation for the adoption of The World Calendar.

The present writer, in the course of his impartial studies of calendar reform as applied to transportation, has been led to the inevitable conclusions that certain definite benefits—in time, money, convenience and increased accuracy of transportation schedules and statistics—would result. His interviews with transportation leaders have indicated that any intelligent and thoughtful investigation of the subject results in one unanimous verdict; namely, that the present calendar should be revised and The World Calendar adopted.

Other proposals for calendar reform have, of course, been made. Two hundred of them. But none of them show the concise and simple advantages of The World Calendar.

EASTER, EARLY AND LATE

By Charles C. Sutter

DISCUSSION of the wandering date of Easter and the inconveniences that result therefrom, is considerably clarified by an examination of the official Prayer Book of the Episcopal Church, which lists the dates of Easter during twelve complete cycles of the moon from 1786 to 2013. In this period there are 228 Easters. The earliest date is March 22, the latest April 25. Within these years Easter falls on April 16 eleven times and on March 31 eleven times: these two dates are the most frequent. The middle date is April 8. Easter comes before April 8, 106 times; after April 8, 112 times, and on April 8, 10 times. In other words, the average possible date is also the average actual date, which only shows as the Living Church Annual says, the universe is incurably rational. Easter falls once on the earliest possible date, in 1818, and twice on the latest possible date, in 1886 and 1943.

CHRONOLOGY OF CALENDARS

by CHARLES D. MORRIS

WHERE did calendars originate? Who was responsible for the changes they have undergone? How was our present system evolved? A search to answer these questions leads one back into the dawn of history and indeed into the ageless epochs when man was developing from savagery to the beginnings of a conscious civilization.

H. G. Wells, in his Outline of History, has called attention to the importance which the number twelve occupied in the early efforts of the human race at dividing the year. "Neolithic man was counting and falling under the spell of numbers," he writes. "In the lands of his origin, he was beginning to use tallies, and wondering at the triangularity of three and the squareness of four, and why some quantities like twelve were easily divided in all sorts of ways, and others like thirteen, impossible. Twelve became a noble, generous and familiar number to him, and thirteen rather an outcast and disreputable one."

The definite chronological record of the present calendar begins in Egypt more than 4000 years before the Christian era. It continues, by way of Babylonia, Palestine and Rome, down to the present time. The following tabulation suggests some important dates in calendar history:

7000 B.C.—Dawn of Egyptian civilization, with first traces of use of primitive calendar.

4700 to 4550 B.C.—Pyramids of Ghizeh used by Egyptian priest-astronomers for determining exact length of solar year.

4241 B.C.—The modern 12-month calendar, direct ancestor of our present system, is introduced in Egypt.

4004 B.C.—The date of Creation as assumed by the chronology of Bishop Usher of England.

3761 B.C.—Date of Creation as assumed by the Jewish calendar.

3102 B.C.—Beginning of time, according to Indian chronologist.

2397 B.C.—Beginning of time according to the Chinese.

2100 B.C.—Babylonian calendar became fixed; it was a lunar calendar of 12 months with one month repeated when necessary.

Circa 1800 B.C.—Seven-day week becomes a fixture in Asia Minor.

776 B.C.—Beginning of the era of the Olympiads.

753 B.C.—Roman era begins. This is the year "of the founding of the city," from which Roman chronology was reckoned.

600 B.C.—Greek scientists and philosophers devote their attention to calendrical science, but fail to establish any unified system among the Greek city-states. Most of them use a lunar 12-month calendar of 354 days.

509 B.C.—Rome shifts from a year of 10 months and 304 days to a

year of 12 months and 354 days (with a biennial intercalation of 21 days).

432 B.C.—Meton, Greek scientist, discovers that 19 solar years contain 235 lunations. The Metonic cycle enables a definite adjustment between solar and lunar years.

315 B.C.—Roman law calendar, previously a secret possession of the priesthood, is made public property by Cneius Flavius.

47 B.C.—Julius Caesar adopted revision of old Roman calendar.

46 B.C.—"Year of Confusion," a 445-day year marking the transition to the new Julian calendar.

45 B.C.—New calendar put into active use.

8 B.C.—Augustus Caesar muddles up the Julian calendar, revising the leap-year arrangement, and changing the length of the months in order to give 31 days to the new-named month of August.

312 A.D.—Constantine abolishes the Olympiads and establishes in their stead the Indictions, cycles of 15 years.

325—Council of Nicea is held at Nice to establish definite rules for observance of Easter and other church feasts. Use of the 7-day week becomes general throughout the Roman Empire, gradually supplanting the old division of the month into Ides, Nones and Kalends.

358—Rabbi Hillel II makes an adjustment of Jewish calendar.

532—Numbering of years as "from the birth of Christ" begins to replace other chronological systems. The inventor of the new system was a monk, Dionysius Exiguus.

816—Christian era introduced into England.

879—King Charles III of Germany is the first to add "in the year of our Lord" to the date of his reign.

1074—Omar Khayyam, poet and scientist, reforms Persian calendar.

1563—Council of Trent urges Pope to take up calendar reform.

1577—Pope Gregory XIII starts study of calendar reform proposals.

1582—Gregorian calendar adopted by Italy, Spain, Portugal, France.

1583—Gregorian calendar adopted by Switzerland and Holland.

1609—Gregorian calendar adopted by Protestant Germany.

1751—Gregorian calendar approved by the British Parliament.

1752—Gregorian calendar adopted by England and America. This included a change in the New Year's day from March 25 to January 1.

1793—French Revolutionary calendar introduced, with "decades" of 10 days each supplanting the 7-day weeks.

1804—French revolutionary calendar abandoned.

1834—Abbe Mastrofini suggests to Vatican a perpetual calendar using a "stabilizing" day.

1849—Auguste Comte proposes calendar of thirteen 28-day months.

1873—Japan adopts Gregorian calendar.

1887—Astronomical Society of France, after a 3-year study, recom-

mends perpetual calendar of 12-month equal-quarter type, rejecting as impractical all 13-month plans.

1900—Non-Roman churches, at Evangelical conference in Eisenach, take up proposals for calendar reform.

1908—Bill for reform introduced in Parliament.

1910—Congress of European Chambers of Commerce adopts resolution for calendar reform. Similar action was taken in 1912 and 1914.

1912—China adopts Gregorian calendar.

1913—International Association of Academies considers calendar reform.—Switzerland starts preparations for international convention.

1914—International Chamber of Commerce begins promotion of calendar reform, continued at meetings of 1921, 1923 and 1925.—Bill for calendar reform introduced in British Parliament.—Commercial organizations meeting in Liege and Paris urge revision.

1917—Organization of American business men formed to promote calendar reform.—Turkey adopts Gregorian calendar.

1918—Bolshevist Russia adopts Gregorian calendar.—Eastern Orthodox Church starts movement to discard Julian reckoning.—Bill for calendar reform introduced into U. S. Congress.

1919—International Astronomical Union studies calendar reform.

1920—Revised calendar urged by Lord Desborough in Parliament.

1921—British House of Lords considers proposals for a fixed Easter. —International conference on calendar is urged by International Chamber of Commerce.—Bill for calendar reform introduced in U. S. Congress.

1922—Hearing on calendar reform in House of Representatives.—Congress of International Astronomical Union recommends perpetual 12-month equal-quarter calendar.

1923—Greece and Greek Church adopt Gregorian calendar.—League of Nations takes up calendar revision and appoints committee of inquiry. —International Chamber of Commerce urges stabilization of Easter.

1924—Vatican officially states to League of Nations that there are no dogmatic objections to calendar reform or Easter stabilization.—Assembly of Geodesic and Geophysical Union at Madrid considers proposals for a new calendar.—Bill for calendar reform introduced in the U. S. Congress.

1925—International Chamber of Commerce approves League of Nations activity for calender reform.

1926—Assembly of League of Nations formally accepts report of its committee of inquiry into calendar reform.—International Commission of Marine Meteorology favors perpetual calendar of equal-quarter type.

1927—League of Nations invites all governments to study the subject of calendar revision and to appoint national committees.

1928—Pan American Conference at Havana urges Latin-American states to participate in League of Nations' studies.—England legislates for

a fixed Easter.—National Academy of Sciences in Washington favors calendar revision.—George Eastman of Rochester, founds an American committee for the promotion of the 13-month calendar.—Bills and resolutions in U. S. Senate and House, and formal hearings are held.

1929—Universal Christian Council (non-Roman churches), at Eisenach, adopts resolution urging churches to participate in movement for calendar reform.—Resolutions introduced in U. S. Congress requesting President to call international convention for consideration of calendar.

1930—The World Calendar Association organized in New York.

1931—International Conference on calendar reform at League of Nations, with 44 nations represented, adopts an act for the stabilization of Easter and recommends continued study of plans for general revision of the calendar.—Eastern Orthodox Church approves general revision of the calendar on 12-month equal-quarter basis.—Governments of Greece and Switzerland officially approve calendar reform on 12-month basis.

1932—Rational Calendar Association of England organized to promote equal-quarter calendar.—Twenty-six nations formally approve the Easter Act adopted by the League of Nations.—Universal Christian Council starts a formal study of calendar reform.—National Electric Light Association of New York completes an industrial study of calendar reform.

1933—International Chamber of Commerce votes for a study of trade problems in connection with calendar reform.—Universal Christian Council approves League proposals for Easter stabilization.—Bureau d'Etudes organized in Paris to study calendar revision.—President Hoover's Committee on Social Trends urges importance of calendar simplification.

1934—Latin-America organizes committees in six countries, and Chilean government officially endorses World Calendar.—International Parliamentary Union considers subject at Istanbul congress.—Rational Calendar Association of Canada organized.—Venezuela endorses World Calendar.—Turkey becomes first non-Christian country to take up calendar simplification.—President De Valera of Irish Free State opposes any revision based on 13 months.—Japan states willingness to consider 12-month revision.—Universal Christian Council at Fano approves calendar reform, urging member churches to interest their governments.—Protestant Episcopal Church approves World Calendar; Federal Council of Churches considers subject favorably at annual convention; governing bodies of American Lutherans, Presbyterians and Southern Methodists adopt resolutions.—American Statistical Association appoints committee of study.—Congress of Fraternal Insurance Societies, 9,000,000 members, endorses World Calendar.—Questionnaire of American clergy shows 12-month plan favored by 7 to 1 over 13-month plan.—United Press, in survey of American business opinion, finds calendar reform favored 8 to 1.

EXCERPTS AND REVIEWS

Meeting Business Needs

By J. B. Perry Robinson

(In *Home and Empire*, London)

THE TASK of the calendar reformer has never been an easy one. Even Julius Cæsar's calendar did not please his successor, Augustus, who, when he gave his name to August, found that his month had one day less than Cæsar's July, and so took a day from February and added it to August. This produced one of the worries of modern statisticians, who have to deal with a year of four unequal quarters of 90, 91, 92, and 92 days.

Indeed, apart from the inconveniences which affect all of us, it is the statisticians who suffer most immediately from the defects of the calendar, and, through them, all industry—since modern industry is so highly organized that exact statistical information is of the first importance. Time after time, for instance, the British Board of Trade monthly returns for imports and exports are vitiated by the fact that the month under review has a different number of working days not only from the previous month, but also from the same month in the previous year.

It is because such discrepancies as these render it almost impossible to make accurate comparisons that business men are recognizing the need for calendar reform, and the movement initiated by the London Chamber of Commerce some years ago is more and more gathering force.

The movement has been hampered by the fact that one scheme which has attracted a certain amount of attention provides for the division of the year into thirteen equal months of twenty-eight days each. So drastic — and unnecessary — a change would obviously be unacceptable to this country, and the 12-month equal-quarter scheme which has the support of Lord Desborough and many of the leading Chambers of Commerce and other public bodies is much more moderate and attractive.

Four years from now January 1st, 1939, will fall on a Sunday, and it is the hope of those who advocate reform that from that time onward the Gregorian Calendar will have been replaced by a modified form of it in which every year will begin on a Sunday and the same date will always fall on the same day.

From International Rotary

By Rufus F. Chapin

Treasurer of Rotary International

(In the *Rotarian*, Chicago, January, 1935)

ROTARIANS in Mexico City for the convention next June should without fail see the great Aztec Calendar Stone in the National Museum, where it holds an honored place. It is the most valuable object that has come down intact from that ancient Mexican civilization. This single piece of porphyry, weighing twenty tons, was transported over miles of marshy lake bottom before it could be placed in position in front of the barbaric Temple of the Sun. Yet the chief use of that stone, archaeologists presume, was not time-keeping, but religious observance.

Business men are still stubbing their toes on a rock put in their path by Emperor Augustus Cæsar nineteen centuries ago. Under the imperial purple, Augustus was both vain and jealous.

His predecessor, Julius Cæsar, introduced a new calendar in which the seventh month was named July in his own honor. Augustus could not sit still until he had a month, August, named after him also. Furthermore, since July had thirty-one days, August too must have thirty-one, although it was supposed to have only thirty. The Julian Calendar was thus thrown out of line to satisfy his vanity—and statisticians trying to compare one business year with another are still sweating blood over the irregularity.

Most of us think of the calendar as something unalterably fixed by the sun and moon, and past changing. In fact, however, it is a human device, an invention, in the same sense as electric lights, and has often been made and re-made.

On February 22 more than a hundred million Americans celebrate the birthday of George Washington. But even more than a hundred million Americans can be

wrong. Washington was not born on February 22d at all, but on February 11th, and probably all his life celebrated on the 11th. The reason for this anomaly, of course, is that the last great change in the calendar occurred during Washington's lifetime, an eleven-day correction in dates being made.

Today, calendar reform is once more becoming urgent. Irregularities in our calendar make accurate business statistics and exact comparisons impossible.

World Progress

By Robert Hunt Lyman

(In *The World Almanac*, New York)

REFORM of the calendar that it may be balanced in structure and perpetual in form has been long under discussion and is now under consideration by a committee of the League of Nations, which may, in 1936, set in motion the machinery for international legislation on it.

Strong advocates urge a rearrangement of the twelve months so that the new revised calendar would have a year with equal quarters in which the first month of each will have 31 days and the other two 30 days each.

The advantages to the government officials, scientists, business men and statisticians of comparable quarters, months, weeks and working days are obvious and would be most welcome.

Moreover, the transition from the old order to the new would be so easy and simple that it would not make a ripple in the daily life of the people. The transition in the English-speaking countries in 1752 from Old Style to New Style when 11 days were dropped out of September (from the 3d to the 13th) to restore the Gregorian Calendar into harmony with the solar year was without disturbance.

Studies on an intensive scale have been undertaken by governmental departments. It is noteworthy that Capt. J. F. Hellweg, Superintendent of the United States Naval Observatory, to whom the United States Navy Department formally referred the subject for a study, flatly opposes the 13-month calendar suggested in some quarters as difficult to use and sure to cause endless confusion. A similar attitude was taken by the U. S. Bureau of Standards, and the Brookings Institute.

Many church organizations are lined up among those heartily in favor of the 12-month equal-quarter reform and also the stabilization of Easter. Notably among them are the Federal Council of Churches in the United States and the Universal Christian Council at its meeting in Fano, Denmark. The General Convention of the Protestant Episcopal Church at Atlantic City, Oct. 19, 1934, adopted a resolution.

It is obvious that international action is necessary to the successful completion of calendar reform and twenty national committees are working for it; four governments have taken action and the Eastern Orthodox Church has declared for it.

Record of the Campaign

By Arthur R. Tucker

(In *The Controller*, New York City)

AN interesting record of the campaign that is being waged for revision of the calendar is contained in the Journal of Calendar Reform. The current issue presents a series of articles descriptive of progress made by various organizations throughout the world. The Journal favors adoption of The World Calendar.

Advantages of this calendar are: the revised 12-month year in its even quarters conforms to the seasons, recognizing natural laws; comparisons are easily obtained, changes involved require a minimum of adjustment; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy.

A page of editorial paragraphs taken from newspapers is included in this issue. One paragraph calls attention to the 36 different proposals for a new calendar brought to the attention of German committees, but just one is being given any important support, namely The World Calendar. The New York *Herald Tribune* says: "For 2000 years the world has suffered in its calendar from one Roman Caesar's ignorance and another's reckless vanity. The Julian year is full of lopsided months which support the calendar-printing industry and make hash out of bookkeeping."

CURRENT PRESS COMMENT

Reform is Progressing

Boston Transcript

In the midst of myriad efforts for reform in the ways in which the American people conduct their business and political affairs, let it not be forgotten that the effort to reform the calendar goes on. If it does not now attract the attention which is bestowed upon some of the other reforms attempted or merely talked about, it may become one of the burning questions of the hour, and the Literary Digest may conduct a straw vote to determine whether the country prefers a year with 12 months or 13 months of a brand new order.

A pamphlet by Elisabeth Achelis, president of The World Calendar Association, entitled "Progress of Calendar Reform in America," gives evidence that the reform is progressing. Even more convincing evidence is found in reference to government studies and in the attitude of the churches and civic bodies. There would seem to be growing recognition of the wisdom of reforming the calendar.

Sure to Come

San Francisco Chronicle

Reform of the calendar, when it does come, as it is sure to eventually, should not be decided on except on a basis of the most thorough knowledge of the subject. Whatever plan is adopted should be good enough to last.

Our government is continuously active in studies of the questions involved and of the possible effects of revision. The Department of Commerce, the Bureau of Standards, the United States Naval Observatory and various other bureaus are at work running down the facts.

The points to be sought are clearly enough shown from the faults of our present system. Reform should give us a permanent calendar, avoiding the changing arrangement of waste and the unequal number of weekdays in the same month in successive years, the constant shifting of holidays, the fact that the year and the months do not begin on the same day of the week in successive years. All these are awkward and confusing. We have patience with these manifest defects only because we are used to them, never having known anything better.

For a Streamlined Year

Lancaster (Pa.) News

Proposals for a "streamlined" year await the League of Nations' next move. Friends of calendar reform had been hopeful that their cause would reach the stage of international legislation this year. They are now predicting a convention of world authorities to do the job. Dr. Robert J. Pilgram of Franklin and Marshall College, one of the strongest advocates of reform, thinks the League will not take responsibility for a definite decision.

"I don't think the League feels itself strong enough to make such a sweeping change," he says. "While it is strongly in favor of revision, it is still not assured of its position throughout the world. For it to order a calendar change and have its decree ignored by even one nation would be most embarrassing. What the League will do, however, is to recommend an authorized convention of nations, such as was called by the United States fifty years ago to establish International Time."

Whether the change can be completed in 1939 is too far away for accurate predicting, Dr. Pilgram says, but he confidently anticipates such action.

Urged by Scientists

Indianapolis Times

What scientists would like to see would be a system which would standardize the calendar so that the calendar of any year would be exactly like the calendar of any other year. The most workable plan so far evolved is that of the World Calendar Association.

The World Calendar, Dr. Leonard says, "is a perpetual, symmetrical 12-month calendar." It consists of four identical quarters per year.

JOURNAL OF CALENDAR REFORM

EDITORS

CHARLES D. MORRIS CHARLES C. SUTTER

Published by

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ELISABETH ACHELIS, *President*

VOL. V MARCH, 1935 No. 1

ACTIVITIES in Latin America on behalf of calendar reform continue to be among the most significant happenings of the current year, particularly for those who confidently hope for definite international action toward the legislation of a new calendar beginning with the year 1939.

As this issue goes to press, announcement comes of the organization of a new calendar reform committee in Colombia, and of preliminary steps for the establishment of a similar committee in Argentina. These two committees will supplement and strengthen the Latin-American group which already includes Chile, Brazil, Costa Rica, Uruguay, Bolivia and Panama.

The Colombian Committee is under the chairmanship of Dr. Eduardo Posada, greatest living historian in South America and author of many important historical and biographical works. "I have always been interested in Calendar Reform," he says, "and I find this new project very proper and wise. It is the one which will at last solve this complicated problem. The 13-month plan had its advantages, but the inconvenience of 13, which is not divisible into halves and quarters, made it impracticable. The Calendar which we are favoring fortunately continues the useful division of the year into 12 months. With pleasure I accept the chairmanship of the Committee."

The Argentine organization is under the chairmanship of the Rev. Father Jose Ubach, astronomer of the Jesuit Observatory in Buenos Aires.

That the eight Latin-American committees, cooperating through the central committee under Dr. I. Gajardo Reyes of Chile, will exercise a strong international influence for the adoption of the 12-month equal-quarter calendar, cannot be doubted. All the committees have powerful official connections with the Chancelleries of their governments, and Dr. Gajardo Reyes will represent Chile at the next League of Nations meeting on the subject.

Two interesting booklets, in Spanish, have just been published by Dr. Reyes, who will present them for consideration at the forthcoming meeting of the Pan-American Commercial Congress in Buenos Aires. In the course of a visit to the east coast of South America, Dr. Reyes will deliver lectures on calendar reform at the University of Montevideo and other institutions, and will attend meetings of committees in Uruguay, Argentina and Brazil.

FROM THE MAILBAG

Calendar improvement is of special interest to me as a mathematician and I think it highly desirable. I am pleased to see the wide influence your movement is exerting.—Prof. Charles Jordan, Univ. of Budapest.

I believe that your entire reformed calendar would be a good thing.—Bishop E. G. Richardson (Methodist Episcopal), Philadelphia.

Am exceedingly interested in the revised 12-month calendar and shall make some talks in favor of it.—A. Williams, Export Manager, Woodstock Typewriter Co., Chicago, Ill.

The World Calendar seems as perfect an arrangement as possible for the division of time. Why delay its acceptance?—A. M. Archambault, Artist, Philadelphia.

No institution, not even the churches, experiences more disruption from the present form of the calendar than the universities. The administrative organs of the universities, on which the effects fall, are well organized nationally in this country and should be enlisted.—Prof. F. L. Nussbaum, Laramie, Wyo.

This is the psychological time to urge upon the people the advantages of The World Calendar over the antiquated system now in use.—Archibald Campbell, General, U. S. A., New York.

Such study as I have been able to give the different plans for calendar reform makes The World Calendar proposal seem by far the most practical.—Edward M. Cross, Bishop of Spokane, Wash.

The movement for calendar reform gains more and more here; the progress is constant although a little slow because the idea is new.—Prof. Ihsan Ali, Univ. of Istanbul, Turkey.

May I take this occasion to commend you for the good work you and your organization are doing?—Rev. Harold Purcell, Editor The Sign, National Catholic Magazine, Union City, N. J.

As New England Director for the League of Nations Association, I am much interested.—I. Armstrong, Boston.

Have seen several issues of your Journal. Much impressed with your purpose.—Dr. J. P. Garen, Health Commissioner, Olean, N. Y.

Shall be glad to cooperate fully in this much needed reform.—I. O. Bragg, Supt. Schools, Eastport, Maine.

The most important fault of our present calendar is the lack of comparability of corresponding weeks or months in different years because of differences in the number of Sundays, number of working days, day of week on which holidays fall, and day of week on which the first (or last) of the month falls. The 12-month equal-quarter plan completely removes this lack of comparability without introducing a lot of other changes which would interfere with the analysis of past records and needlessly upset established channels of thought and business conduct.—R. W. Burgess, Chief Statistician, Western Electric Co., New York.

You may be interested to know that I had two graduate students present papers on this subject before our seminar group. —Prof. H. N. Turner, Yale Univ., New Haven.

Five years of study have failed to reveal any Scriptural objections. The welfare of the world awaits one grand instance of cooperation: let it be a common calendar.—C. E. Hermsted, Clergyman, Bethlehem, Pa.

The 12-month equal-quarter plan stands best chance of adoption and would cause less disruption in transferring from present calendar.—H. V. Morris Statistician, Weyerhaeuser Sales Co., St. Paul, Minn.

I have made an extensive study of calendars in general, and am convinced that yours is best of proposed reforms.—H. S. Rooks, Lawyer, St. Louis.

This appears to me to be a most desirable reform.—F. V. Bistrup, Secy. Associated Industries, Boston.

Adoption of a 12-month revised calendar should be a significant step in the direction of international cooperation.—H. C. M. Wendel, Prof. of History, Long Island Univ., Brooklyn, N. Y.

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Membership is based on an active interest in the study of an adequate and effective improvement of the calendar. Owing to lack of space, a large number of names have been omitted. They will be printed in future issues.

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W. I. Randle, Clergyman, Hampstead, Md.
B. W. Randolph, Bus., London, England.
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H. H. Rapp, Business. Danielson, Conn.
R. R. Rau, Business, Chicago.
E. C. Raue, Clergyman, Scottsbluff, Neb.
F. W. Raven, Business, Oak Park, Ill.
W. A. Rawles, Univ. Dean, Bloomington, Ill.
W. J. Reddel, Teacher, Gurley, Neb.
W. W. Reed, Postmaster, Kent, Ohio.
F. F. Reese, Epis. Bishop, Savannah.
A. B. Reeves, Teacher, Bremerton, Wash.
M. D. Reis, Astronomer, Coimbre, Portugal.
F. M. Reiz, Bank Clerk, Buffalo.
J. Rennie, Clergyman, High Point, N. C.
B. L. Rice, Clergyman, Cincinnati.
W. E. Rice, Teacher, Cleveland.
R. G. Riemann, Clergyman, Minneapolis.
W. L. Ritter, Clergyman, Altoona, Pa.
W. W. Robbins, Dentist, Pasco, Wash.
Howard Robinson, Teacher, Oxford, Ohio.
M. C. Robinson, Clergyman, Minneapolis.
H. B. Robison, Prof., Canton, Mo.
E. N. Rock, Clergyman, Louisville.
G. N. Ryden, Prof., Newark, Del.
R. W. Sage, Clergyman, Elwood, Ind.
Raymond St. Clair, Statistician, Berkeley.
C. L. Samuelson, Clergyman, Boston.
G. H. Sanberg, School Supt., Rochester.
M. R. Sanyers, Clergyman, Centerville, Ia.
W. R. Sawhill, Clergyman, Seattle.
D. H. Scanlon, Clergyman, Durham, N. C.
R. W. Schabacker, Writer, Larchmont, N. Y.
H. R. Schieman, Prof., Los Angeles.
E. C. Scott, Prof., Sweet Briar, Va.
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N. H. Seidman, Publisher, New York.
J. S. Seneker, Prof., Dallas, Tex.
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C. L. Shepard, Lawyer, Ft. Valley, Ga.
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B. W. Shreder, Accountant, Chicago.
R. S. Sidebotham, Clergyman, Tiffin, Ohio.
C. A. Silas, Accountant, Oak Park, Ill.
J. F. Silver, Govt. Employee, Philadelphia.
C. D. Simmons, Prof., Austin, Tex.
J. J. Simon, Lecturer, New York, N. Y.
L. G. Simon, Insurance, New York, N. Y.
H. W. Simpson, Engr., Dearborn, Mich.
A. L. Sloan, Teacher, Newark, N. J.
L. J. Smay, Clergyman, Merrill, Ia.

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BELGIUM: Belgian National Committee on Calendar Reform, Prof. P. Stroobant, Secy., Royal Observatory, Brussels.

CANADA: Rational Calendar Association, Erland Echlin, Secy., 268 Glenlake Ave., Toronto.

DENMARK: Danish Calendar Reform Committee, Axel Gerfalk, Secy., 33 Amaliegade, Copenhagen.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38 Parliament Street, London.

FRANCE: Bureau d'Etudes pour la Reforme du Calendrier, Paul Louis Hervier, Secy., 5 Rue Bernoulli, Paris.

GERMANY: German National Committee on Calendar Reform, Prof. Dr. Ernest Wageman, Secy., Instituits fur Konjunkturforschunt, Berlin.—Die Gesellschaft fur Zeitgemasse Kalenderreform, Dr. Oskar Aust, Secy., 70 Onkel-Braesigstrasse, Berlin (Britz).—Der Weltbund fur Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lorsenstrasse, Kiel.

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HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

IRISH FREE STATE: Committee for Calendar Reform, E. K. Eason, Secy., 80 Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

SOUTH AMERICA: Comite Latino-Americano del Calendario Mundial, Dr. I. Gajardo Reyes, President, Santiago, Chile. This committee directs the activities of national organizations in Brazil, Costa Rica, Uruguay, Chile, Bolivia, Colombia and Panama.

SPAIN: Spanish Calendar Reform Committee, Dr. Mariano Doporto, Secy., San Sebastian.

SWITZERLAND: Swiss National Committee on Calendar Reform, Prof. Emile Marchand, Secy., 4 Jenatschstrasse, Zurich.

TURKEY: Committee on Calendar Reform, Prof. Ihsan Ali, Secy., Ayas Pasa Nimet Apt. 3, Istanbul.